Living VVater:

OR

WATERS

FOR A

Thirſty Soul,

Drawn out in ſeverall

SERMONS

upon Rev. 21. 6.

By W. Boshavve,
Preacher of the Word, and Miniſter at Glosſoppe.

LONDON,
Printed by E. *Cotes* for *Henry Seile*
over againſt S. *Dunſtans-Church*
in *Fleetſtreet*, 1653.

Living Water:

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BIBLIOTHECA ... ADELPHIA

To the Right Worshipfull Col. JOHN BRIGHT,

Grace and Peace be multiplied.

Ever Honoured Sir,

IT *is commonly storied concerning one of the Persian Princes, that he kindly entertained a Peasant, who being destitute of a better Present, presented him with a little Water; And I question not, but conclude that you will shew your self as truly (and more spiritually) noble in*

bidding your deeply engaged servant welcome, who is bold to meet you with a little of this Cordiall (not common) Water. So hath the Lord (who cals things that are not as if they were) honoured me in your eyes, that you may (as too many do) over-value the messenger; And I hope the Lord will so honour himself in your heart, that you shall never (as the most doe) undervalue the message. Long may you live to receive a cup of this Water from, and to give more then a cup of other Water to a Prophet in the

name

name of a Prophet! Blessed be the Fountain of living Waters, who hath caused this Dew of Heaven to lye long on the place near you. And oh that your souls may for ever call the Lord blessed, who through your such precious (though earthen) channels, causeth this River to empty it self among you, the streams whereof make glad the City of God. The Lord shower down this rain of spirituall blessings upon you and yours; and continue you to be an owner (in disowning times) of him and his! So prayeth he who

desireth ever to entertain you in his heart, who hath been so acceptably entertained in your house;

Sir,

Your very obliged Servant, especially in the Lords Work,

W. B[illegible] M[illegible].

Rev. 21. part of the 6. vers.

I will give unto him that is athirst, of the Fountain of the Water of life freely.

The chief points of this Book are reduced under three heads, *cap.* 1 & 19. *Iohn* being commanded to write things past, present, and to come.

The last and greatest part is Prophetical, referring to the greater and lesser world.

That which concerns the Church or lesse world, is

that wherein is foreseen, and foretold, the Church

her { Conflicta. Conquesta. Triumphus.

Whether the former part of this Chapter set forth the state of the Church triumphing on Earth, or triumphant in Heaven; I shall not absolutely determine.

Yet though the connexion of this with the precedent Chapter, seems to hint that this glorious day shall be in the day of Glory, after the Great day of Judgement; that the time of it shall be after Time; And though the 4. verse of this Chapter seems to second this Interpretation, seeing that Saints are like to go with tears in their eyes to Heaven gates; they being

being (whilest under the Mount) in a vale of *Bacab*:

I humbly conceive,

Order of place will neither prove the former argument undeniable, neither yet (if we understand the verse comparatively) will the latter be sufficiently available, especially if we consider other phrases in this place.

1. The New Jerusalem is said to come down from God out of heaven, and so seemeth not so import the state of the Church with God in heaven. Vers. 2.

2. The Tabernacle of God is said to be with men; which (some conceive) is an allusion to the Jewish Tabernacle, and an intimation that the state here described. Vers. 3.

scribed is unglorified Saints then abiding with God in his Tabernacle, and not yet all dwelling in his holy Hill; in an estate resembling a Tabernacle which may be changed, not Mount Sion which cannot be moved.

3. In this estate, God is said to be with his Saints, not they with God.

4. It rather appeareth to be a Prophesie. Now (with submission I suppose) though promises may not be fully accomplished till we come in Heaven; yet we may expect the fulfilling of Prophesies on earth; and wait till that be seen which hath been foreseen.

Howsoever 'tis safe to say that those (who yet are no

Mil-

Millenaries) hence may hope for the enjoyment of speciall and evident manifestations of God to his people in the state of grace, though the compleat and full discovery be reserved for the state of glory.

Now because good men cannot hear of these excellent things, but they will long for them; here is added this free and gracious Proclamation ——*I will give unto him that is athirst, &c.*

In these words we may observe,

1. A gracious promise proclaimed *I will give of the fountain, &c.* The Division of the words.

2. A gracious disposition declared——*To him that is athirst.*

In the Promise, we have included, 1. The

2. The greatneſſe of the Giver——*I, who am Alpha and Omega.*

2. The graciouſneſſe of the Gift, ſet forth

1. By the ſubſtance of it——*Water.*

2. The ſubſtantialneſſe of it——*Water of Life.*

3. The durableneſſe of it, *Of the fountain of the Water of life.*

4. The freeneſſe of it, in that God gives it, and in that he gives of it, *freely.*

Doct. 1. The firſt Doctrine clearly implyed in, and deduced from the Text, is this——*That there is Water of Life.*

In the proſecution hereof, I ſhall firſt endevour to ſhew what we may underſtand by this *Water of Life*, viz.

1. The merits of Chriſt.

Water

Water in the ceremoniall washings under the Law, and in the Sacramentall washing under the Gospel, hath been, and is used to signifie the Bloud of Christ satisfying, as well as the Spirit of sanctifying. That Bloud which some are supposed to tread under foot (having been herewith sanctified) as it cannot be soundly understood of the Bloud of Christ, as if they were therewith sanctified really and internally; so it may be safely understood of Baptismal water (representing the Bloud of Christ) wherewith they were sanctified visibly and externally. And we may therefore by this *Water of life* understand his merits, and not only his Spirit; because that

Heb. 10. 19

Maculæ sunt peccata, quæ ostendit lex; æquè est sanguis Christi, quem ostendit Evangelium.

that deliverance by his merits in respect of price, is the ground of the deliverance by his Spirit in respect of power. The foundation of that reconciliation which he works in souls, being laid when he wrought Reconciliation for souls.

2. The Spirit of Christ. Christ comes to poor soules by Water and Bloud; and not by Bloud alone, but by Water and Bloud. He who did much for them on earth, doth much in them from heaven. And in Scripture the Spirit is compared to Water, and to *Water of Life*; and the Holy Ghost expounds the Text of Christ having spoken of *Rivers of living Water*; that this he spoke of the Spirit.

Joh. 7. 38, 39.

3, The

5. The free grace of God the Father, flowing through the Sonne by the Spirit. We read of *Waters of life* issuing out of the Sanctuary, which as they are understood of the grace of God in Christ, so may be understood of the grace of God to soules; especially considering that the latter is the spring of the former; these streams coming from that Fountain: and that they are set forth not only as containing, but as causing life. Ezek. 47. 1, 2. Vers. 9.

Thus this *Water of life* is to be interpreted not only of Christ but of the Fathers love flowing through Christ, appeareth,

1. Because Christ is the Channell, the Fathers grace the Spring; Christ is the Con-

Conduit through which the Father's grace, the Fountain from which the Water of life comes. Hence it is that the Scripture runs thus—*Grace from God the Father, and from our Lord Jesus Christ*: Electing love being in Christ, but not for Christ; Christ being the Head of the Elect, not of the Election: and it is something observable, that God saith—*I will give of the Fountain of the Water of life freely.* That is the Water of life promised to souls, which can quench and satisfie the thirst of souls. Now what is it which such souls desire, but that God would lift up the light of his countenance? The feet of Faith ascends these three stairs: 1. It comes to the Promise.

Philemon v. 3. Eph. 1. 2. Caput Electorum, non Electionis.

Hic sat lucis est. Psa. 4. 6, 7.

2. To

2. To Christ, in whom all the Promises are Yea and Amen. 3. To the Father, who gave Christ to purchase an interest for souls in these Promises. When such souls look at the *Jacobs* Ladder (the Top whereof reacheth Heaven) viz. the mediation of Christ; they desire to see God the Father at the Top. Shew us (say they) the Father and it sufficeth us.

¶ I shall now (through Heavens help) shew you why this Free-grace of God flowing through Christ is compared to *Water of Life*, viz.

Chiefly, from that influence which it hath upon a Believers spirituall life. Yet I humbly conceive, to denote three things.

1. The Purity of it. It is there-

Rev. 22. 1. therefore said to be a *River pure as Crystall*; A river, not a pond, standing waters onely gather filth & maddes pure River, not a black dark River, but clear as Crystal Pure formally, pure effectively purifying others, as it is pure.

2. The perpetuity of it: This water [illegible] putting forth new waters; *A Fountain*; not a stream, which might be stopped, not a river only, which might be turned; and in Scripture Waters which come from a

Gen. 26. 19. Fountain are called [illegible] *ters*. This Fountain [illegible] ling others, and yet it fell ever full.

3. The efficacy of it: it being efficacious

1. To the begetting of spiritual life: resembling *Ezekiels*

wa-

waters; where ever this water comes, souls live and move, and have a spirituall being. Souls like dry bones lie dead, til by these Gales of free grace, God breatheth into them the breath of supernatuall life. By sprinkling this water upon them, dying, yea dead men are recovered. Ezek. 47. 9.

2. In the preserving spirituall life begotten: in, and aswell as from Gods grace we live and move spiritually; in it as the preserver, as well as from it as the author. These herbes of Grace in the Gardens of our hearts would soon wither, were they not watered from heaven. The building stones, as well as the foundation stones, are free stone. Except we abide in the vine we are dead branches,

Joh. 15. 5. Χωρὶς ἐμοῦ seorsum à me. vid. Leigh. Critica sacra.

cher. Without Christ, we can be, we can do nothing. In the repairing of this spirituall life when impaired spiritual children as well as naturall are often sickly, have fainting fits; this is the strong water whereby they are revived. God gives if not wine to them that are of heavie hearts, yet this his love, which is better then Wine. Sin and Satan shoot their arrowes, even bitter arrowes, which would wound Saints mortally; were not this water like those in Ezekiel, *healing waters*; Did not God heal their backslidings, by loving them freely.

Ezek.47. 8.

Hos.14.4.

4. In the strengthning of this spirituall life. Saints are strong in the grace which is in Christ Jesus; not only

2 Tim.2. 2.

in

in the grace received from Christ Jesus; not in the stream, but in the Fountain: Should we not keep the pipe of Faith open, thereby to have conveighed fresh streams of living water, how soon should we (like *Reuben*) be weak as water? Our waters (if this be (as to us) stopped) are not strong enough to carry to the enjoyment of God in heaven, or honouring God on earth. From these supplies it is, that the lame man leaps as an Hart; that (with *Jacob*) having seen the fresh favour of God, we lift up our feet and take long strides. Our strength lies not in our hair, but in our Head: and if we hold not the Head, we are but as other men.

Ego, & Rex meus saith a Christian. A Saint should be κρατῶν τὴν κεφαλὴν i. e. *totis viribus retinens.*

(I name no more.)

3. In the perfecting of spiritual life. This Water riseth, and raiseth, as high as the Fountain, and where the lowest stone is laid, the Head stone shall be laid, with shoutings, crying Grace, Grace. That love which works towards souls from Heaven, will work souls up to Heaven: those ages are joyned together, *the stalke*, and *Finisher of our Faith*, where grace hath begun a good work, it will perfect it, or till grace be followed up to glory, a spirituall in an eternall life, till the Kingdome of God within soules (being at first like a grain of Mustard seed) become a tree, the top whereof reacheth Heaven.

Heb. 12.2.

I shall now come to Application: for no reason can be given of Gods grace, but in it self. That being (as one sweetly observeth) the glory of Gods love, which is the fineness of them, viz. to have no reason for it; The ground and motive of this love, lyingonly in the breast of the Lover. So that as 'tis said of the River *Nilus* in Egypt, that the overflowings thereof are precious, but the spring of it is not known; so we may say of this *Water of life*, this free grace of God; that also redundancies of it are ever famous; but the rise of it is not, cannot be known to be otherwise then from it self. God loves his people because he loves them. The Lord saves souls but of meer pre-

Gratia, quia gratis data.

Deut. 7. 7, 8.

prerogative; Hath mercy, because he will have mercy.

Use 1. The first Use is a Use of *Information*; and informes us: Though all men be lost in *Adam*, yet they are not all lost irrecoverably. Poore soules, you who groan under the body of death, may this day hear glad tidings of the best things; they there is yet hope in *Israel*. You that are sin-sick, spiritually wounded, may answer the Prophets Question affirmatively: Jer. 8. two last verses. *There is Balm in Gilead, there is a Physician there*: know this day come as one who troubles the water; hold forth the Word of life, assuring, that where as other *Aqua vitæ* may be instrumentall to recover a dying body, here is *Aqua vitæ* effectuall

effectuall to recover a dead soul: You who are dead, may be alive; you who are lost, may be found.

There's ground of hope for such souls, if we look,

1. To the spring of this water of life, viz. Gods eternall love; and that either if we consider, 1.

1. The fulnesse of it. Oh how great is Gods goodnesse! Psa. 31. 19. The Psalmist speaks of it, as that which may be admired, but cannot be apprehended; the largenesse of Gods affection cannot be contained in the narrownesse of mans expression. The streams of mans goodnesse may rise high, but those of Gods graciousnesse rise higher; the Lords love is (as the Lord himself is) Infinite, and is

Hoc admirari, prope res est una salus; qua possit fecere, & servare beatum.

therefore compared to the
Mic.6.18. Sea, where Mountaines as
well as Mole-hills, sins of
a larger as well as of a lesse
size may be hid; How easily
is the greatest sparke of sin
quenched in this Ocean of
saving mercy!

2. The freenesse of it. The
Lord gives liberally, his gifts
are not fetche from him (as
fire out of a flint) with much
striking, but come as water
out of a Fountain which
comes freely: God is neither
Jam.1.5. ἁπλῶς *simpliciter* without any mixture of by-respects. moved to give (as often men are) for hope of recompence without, nor from corrupt interest within. Gods grace is therefore compared to water, to shew that soules may be as welcome to it, as if it were water; Wine is lockt up, but water, that runs

English Annotat.

runs indifferently through every mans ground; the Lord keeps open house, *Whosoever will, may come and take of this water of life, freely.* Rev. 22. 17.

2. If we looke in the channels of this water of life, there's hope for soules who would be rid of this spirituall death: and that if we look 2.

(1.) To the greater, yea, the great Channell, viz. the Lord Jesus Christ: in whom soules may consider,

1. His preciousnesse. There being no corner empty in our hearts, but there is enough to fill it in Christs heart; It mastering not what is the disease, if Christ be the Physician. Christ spreads himselfe upon children spiritual-

ly dead, as *Elisha* did upon the child naturally dead; to our weakness he applies his strength, his wisedome to our folly, his riches to our poverty, his allsufficiency to our all-necessity: we cannot want that which Christ cannot supply, not beg that which Christ cannot bestow.

The preciousnes and suitablenes of Christ to (the) necessities of soules appears in that he is compared,

Zach. 13. 1. 1. To a Fountain. Though soules be unclean, there's water enough in a Fountain to wash them, though soules be thirsty, there's enough in a Fountain to quench them; there's a spring of corruption ever issuing in sinners, there's a fountain of righteousnes

confines ever issuing in their Saviour.

2. To a Sun. As the Sun like a Bridegroom goes forth to run its race, being never weary of shining, of communicating its light and heat to the greater world; so this Sun is unwearied in communicating the rayes and beams of his grace to the lesser world. Mal. 1, 2.

As we may consider in Christ his preciousnes, so,

2. His promptness to give out to poor souls of that preciousness. Some might say, Christ is a Spring, but a Spring shut up: a Fountain, but a Fountain sealed: nay, but Christ is a Fountain set open; not that stands shelving only, but wide open. Zach. 13. 1

blood be as water spilt on the ground, which cannot be gathered again?

4. By his inner-accepting (not excepting) proclamation. Him that comes to him, he will in no wise cast out. Did Christ ever beat beggers from his door? did ever any lie at the beautifull gate of mercy, who went away without an alms?

Joh. 6. 37.

There's ground of hope Likewise for poor sinners, if we look

(2.) To the lesser channels viz. the Ordinances. In the use of these souls may come to Christ, Christ doth come to souls, heaven comes down to earth, and earth may come up to heaven. These are the lesser Conduit-pipes through which souls receive

Canales gratiæ.

ceive living water. These are,

1. Converting. Such is the Word; wherein dead soules may hear the voice of the Son of God and live. At this pool may, ought, such unhealed soules to lie; The Word is the seed, by which soules are bred; as well as the milk whereby they are fed; and in that respect Ministers are compared to Fathers; as well as Nurses. Such is Prayer (as simply prayer is conceived to be) For though in respect of the manner of prayer we speak to God; yet in respect of the matter, God may speak to us.

2. Confirming. Such is the Word (as is before hinted) Such are the * Sacra-

Job. 5. 25.

1 Pet 1. 23.

2 Pet 2. 2. Ex re bo & nascimur, & nutrimur.

* Sacraments are like pillars to a house which are not the foundation, but a streng hening to a house which hath a foundation.

The readinesse of Jesus Christ to make out to poore soules of his precious self appeareth,

1. By his sweet counsell. Rev. 3. 18. Christ counselleth soules to buy of him gold tryed in the fire, that they may be rich; as if he should say, If a receipt prescribed by such a Physician may be prised; If you'l follow my light, who have been followed by my love, then buy of me gold tryed in the fire.

2. By his serious commands. Mat. 11. 28. Come unto me (saith Christ) which may be understood *per modum inquisitionis* as well as *per modum conditionis*, as an injunction, and not only as a direction; We may come, it is our privi-

ledge

Judge; We must come, it is our duty.

3. By his heart-breaking Lamentations. Ye will not come unto me, that ye might have life; As if he should say, though you search the Scriptures (which are the field, wherein I am the Pearl; the Ring, wherein I am a Diamond) though you assent to their truth, which assent to this truth, that you may have life for coming, yet you will not come unto me. Some conceive, that one thing which sadned Christs heart at his death, was the consideration that so few would be saved by it. And we may conceive the Lord Jesus in his Ministry weeping over poor souls, and saying, Shall my Joh. 5. 40.

bloud be as water spilt on the ground, which cannot be gathered again?

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Joh. 5. 25.

1 Pet 1.

2 Pet 2. 2.

Ex verbo & nascimur, & renovamur.

* Sacraments are like pillars to a house which are not the foundation, but a strengthening to a house whichhath a foundation.

ments: which God hath appointed that through them we might have life, and that we might have it abundantly; that this water might rise higher, that we may have grace upon grace.

Quest. But some may say, seeing the spring of the Waters of life is so free, and the channell so full; whence is it that poor souls no more thirst after, set no higher price on this water of life?

Ans. It is from { Satan. / Ourselves.

Satan herein prejudiceth poor souls,

1. By keeping them from seeing the necessity of this water. Souls never know the worth of it, till they have first known the want of it: Now soules see not the

the want of this water, whilest they see not,

(1.) A true sight of sin. The thirst in poor soules after living water, is resembled by the thirst of the Hare after other waters: As the Hares panting is chiefly occasioned and encreased by the chasing of the hunter; so the Saints panting after divine living brooks, is chiefly caused by its being chased with sin, or with the wrath of God for sin. A false sight of sin will hinder us from desiring a true sight of Christ: Satan keeps soules from seeing sin. (1.) As it is that which God will not own. If there be this evill in a City, God hath not done it. (2.) As it is that which God will not spare. Psal. 42. 1.

Malum Culpæ.

God.

Christ was *sine flagitio, non sine flagello.*

God spared not his Son when sin was on him, nor in him; this Son who was without corruption, was not without correction. (3.) As losing the worst of evills. Worse than Satan who was a fair Angell till sin stained him.

Quod efficit tale, est magis tale.

So ill is sin, that a man had better be possessed with many devills than one reigning sin.

1. A man may be possessed with devills, and yet that be but an affliction. Now (2.) Affliction is but absence or privation of some lesse good, and therefore is a lesse evill than sin. (2.) Affliction is the fruit only, but sin the bitter root.

Privatio boni Utilis aut Iucundi, non Honesti.

2. A man may be possessed with Devills, and yet

be

be a good man. But the waters of reigning sinfulnesse, cannot consist with the least spark of reall goodnesse.

3. A man may be possessed with Devils, yet his soul may be free from the Devill. They may prevail over his body, when his soul prevailes over them. But one reigning sin (without repentance) carries the soul to darknesse from light, to the power of Satan from God; and therefore we should not so much fear Satan, whilst he can only hurt the body; as sin, which may cause body and soul to be cast into hell fire.

Thus Satan (that soules may not see the want of living water) hinders them from a true sight of sin. And,

Secondly,

Secondly, Gives them a false sight of themselves which falls in with the second head, or way whereby Satan hinders souls:

2. By providing with souls to be contented with other waters.

1. With the waters of our own riches. Souls are much satisfyed with silver streams. The Moon between us and the Sun causeth an Eclipse, so doth the world (which is compared to the Moon) when between us and the Sun of Righteousness. Souls take such heavy draughts of the waters of Sunday, that they have little drought for the waters of Israel. Too too many never set forth in earnest for Heaven, because they are loth to leave the earth behind

2. 2 Tim. 4. 10. Those two are joyned together, *Demas* his following the world, and forsaking *Paul*.

behinde them.

2. With the waters of our own righteousnesse.

1. Civill righteousnesse, many have their Indentures for Heaven running in the Pharisees strain; they are not as other men. Their Religion lies much in the Negative, they cease to do grosse evils; (and I wish all went thus far) yet we may say to them as Christ to the young man, There's one thing wanting. If civility be thy best title to heaven, it hath a flaw in it. He that buried his talent was condemned, as if he had spent it; Non-improvement will undoe soules aswell as mis-improvement. And they that clothed not Christ are sentenced as if they had stript him; they who gave him no meat,

Luk. 18. 11.

Mark 10. 21.

Thou comest short in the Race, though thou runnest far.

Mat. 25.

ment, as if they had taken it from him.

2. Religious righteousnesse,

(1.) Former Whiles some rest without formes, others

2 Tim. 3. 5. rest in formes; having and holding a form of godlinesse,

Rom. 2. 29 yet falling short of the glory of God; of that wherof they may glory before God: like those who shoot at a star, that can never hit it. These conclude they are Jewes, because they are so outwardly; that they are gold, because they glister; that they shall be saved from the deluge of Gods wrath, by triangles on the sides of the Ark: that bare circumcision or uncircumcision availeth sufficiently.

Baptismus fluminis non flaminis.

(2.) Performances. These

which

which may be used for evidence, are abused for confidence. Because they manifest: fouls are apt to eye them, as if they did merit interest in Christ. Whiles some deny to do them, others deny not to deifie them. Good services are bad Saviours; good means are bad Mediators: these two are joyned in one, being found in Christ, and thus not hating our own righteousnesse. Phil. 3 8.

3. By prejudicing souls against those who especially carry this water. People are apt to think that the treasure is not heavenly, because they know that the vessels are earthy. Two great prejudices people take up;

1. Because Ministers would have them to observe Gods ordi-

order in his promises, to look to Promises of grace, before they look for promises to grace; to wait for the promise of the Spirit as convincing, before they conclude they shall finde the performance of it as comforting. Ministers would have those who climb Jacobs ladder, to begin at the foot, at the lowest staire.

Prius nasci, quam pasci.

2. Ministers would have men to observe Gods order in his Ordinances; to wait in those ordinances appointed for conversion of sinners, til they be fit for those which are appointed for confirmation of Saints; to wait on the audible word, that faith may be begun by hearing, til they be fit for the visible word, that faith may be perfected by seeing.

5. Lastly,

3. Lastly, Satan prejudiceth poor souls, by causing them to rest contented with a sip of this water, they that thirst should come unto Christ and drink: Now poor souls who drink where they should but sip, doe but sip where they should drink: thus poor souls rest with bare eating of the good word of God, and the powers of the world to come. Joh. 17. 37. Heb. 6, 5.

1. They are not wholly satisfied with this water, they are like that creature that lives partly upon the waters, and partly upon the land. Christ in their eyes (in point of Justification) is only as a Star which shines with others; not as the Sun which shines alone. They are not only (as good

men

men may be) doubting, whether Christ hath chosen them; but wavering whether they should thrust Christ. But he who drinks of the water of life, that thirsts no more.

Joh. 4. 14. *sui totalis indigentia.*

2. They are not transformed by this water. They are not like those who beholding in a glasse the glory of the Lord are changed; this water doth not make them clean. Their hearts (at least) are but swept, not washt from wickedness. They only make the out side of the platter clean. As to internall purity, they who are filthy, are filthy still. The eyes (*viz.* the judgements) of these that see, are yet dim; their affections heated, not thoroughly warmed; they are but

2 Cor. 3. 18.

almost

almost perswaded to be Christians, and with *Herod* doe (but many) not all things gladly.

The next use is of Instruction: and let us see,

1. The graciousnesse of God. 2. The preciousnesse of the Gospell. If there be water of life for dead soules, Oh how gracious is the Lord to us! Once man lived at the well-head, neer the Fountain of living waters; but alas! these streams man stopped by sin, this spring (as to us) by the fall was drawn dry: Cherubims were set to keep us from the Tree, *the water of life*. Now herein is the love of God manifest, that this water hath a new issue to us, we have a new recourse to it; especially if *Use 2.*

we

we consider this way, viz. the Covenant of grace, and therein,

2 Cor. 2. 8. (2.) Gods wisdome in his purpose before time. Here we have the wisdome of God in a mystery; Two things ingredient to the execution of this intended worke, the conveying of the water of life to grosse soules, speake Gods infinite wisdome.

2 Tim. 3. 16. 1. God and man were to be united, He alone who were both God and man could bring God and man together. The Word must be made flesh: great is this mystery of godlinesse.

* *Medius inter Deum & Homines, h. e. Deus & Homo simul fuit Christus, ut qua apud Deum & homines erant per agenda, expediret. Wollebius.*

*As a Priest, the Mediator of the New Covenant, must be God, that he might satisfie; Man, that he might suf-

fer

fer: Man, that his sufferings might be existent; God, that they might be effectuall.

As a Prophet, the Mediator must be Man, that he might teach us familiarly; God, that he might teach us fully.

As a King, he must be God, that he might rule our enemies with an Iron Mace; Man, that he might rule us with a golden Scepter: God, that he might conquer our enemies by his power; Man, that he might command us by love.

This Mediator must be God, that he might render his Saints amiable: Man, that he might render himself amiable: God, that we might be made partakers of the Divine nature; Man, that we might

be

be fitted to live with God in our Humane nature.

This Mediator must needs be God.

1. That he might appease his Fathers Justice. None but this Saviours revenues can discharge a sinners debt. He alone could pay the uttermost mite. He that saves to the uttermost, must be higher then the Heavens. Angels may be said to be as high as the Heavens, because they have Heaven in possession: Saints, because they have Heaven in reversion: but a higher then Saint nor Angels must be here.

Heb. 7. 26. ὑψηλότερος τῶν οὐρανῶν.

2. That he might remove the Fathers wrath. Gods wrath would soon have crushed the highest creature: this weight (as to their

stroul-

shoulders) was insupportable; This burden too great for their backs. For which of them can dwel with everlasting burnings? Christ trod the winepresse of the Fathers wrath alone, and he alone could tread it. Isai. 63. 3.

3. It was requisite that the Mediatour should be God to procure the Fathers favour, to purchase righteousnesse for soules, to apply righteousnesse so purchased to soules, as might be more largely shewed. *Quis justissimam vobis donare possit nisi qui est ipsa justitia? Vide Wolleb. p. 75.*

And as the root of these good things is in his Godhead, so they are conveighed to us through his Manhood. Had not Christ took upon him the seed of *Abraham*, he could neither have been so familiar with us, nor

yet so experimentally compassionate towards us; He could neither have satisfied for the sin of our nature, neither had he ever so highly advanced our nature.

As God and man were to be united,

Gods justice is shewed in damning. Both mercy and justice in saving.

2. So Justice and Mercy were to bee reconciled. Now how could Merey and Truth (in the businesse of mans salvation) have met together? How could it have been the fruit of mercy, and yet the effect of Justice? If the person offended had not concurred to, and acted in making satisfaction for the offence; had not God given man, *viz.* humane nature, wherewith to pay, the debt could never have been paid.

If the Father had not accepted

cepted satisfaction in the principall, which he might have demanded personall. In this eternall contrivance, infinite wisdome doth evidently appear.

The graciousnesse of God further appears, if we consider the love of God in the prosecution of that purpose in time. God the Father sent his Son to be debased, that poor creatures might be exalted; to die, that they might live; to drink of the bitter cup of death, that they might drink of the sweet Water of life. A stone was rolled to the mouth of the well of life, not such a stone as the Angel removed, but such a stone as neither man nor Angell could remove; till the Angell of the Cove-

a Joh. 4. 9.

nant, Jesus Christ, came. Now we may say, It is done, It is done, the Lamb is slain actually, who was slain virtually from the beginning of the world.

Thus you see the Heart of God set his Head on work from eternity, his Hand when the fulness of time was come. So we come to the second Branch. Where

Branch 2d of the Use of instruction.

We may further see the preciousnesse of the Gospell. And that,

Rom. 10. 15.

In reference to the publication of these gladtidings, viz. of the Water of life. Beautifull are (or should be) the feet of those who come upon this ambassage. The Letter killeth. The Law like a shrill trumpet sounds nothing but Death. The

Law

Law shuts Heaven gates; but the Gospel opens them. The Law leaves souls in the vale of *Achor*; the Gospell gives them a door of hope.

2. In reference to the application as well as the publication. The Gospell giveth life, and not only declareth it. The Gospell not only points out the way, but is instrumentall (in the hand of the Spirit) to put us on in the way. The Law requires a full tale of brick, but allowes no straw; exacts duty, but affords not ability; The Gospell effects in souls, what it expects from souls. The Gospell comes to the Elect not in word only; it brings not only the water of life unto us, but into us; and brings us to

2 Cor. 3 5 *Lex jubet, Evangelium juvat.*

the Water of Life.

I come now to the third Use which is of Reprehension, 1. To unbelievers. 2 To true Believers.

Use 3. If there be water of life, this reproves the most, for not esteeming this Water. Gods free-grace is compared to Water; and most souls prize it no more, then if it were Elementall water. The Well of Jesus is less accounted of then the Well of Jacob. This Water is as water spilt upon the ground, souls refuse the Waters of *Shiloah*, and make light of them.

Mat. 22.5.

Such are fouls, who.

1. Will not come to the channels; viz. the Ordinances, through which this Water of Life is conveighed. Many who are below Heaven, con-

conceit that they are above duties. Alas poor souls, are you so afraid of healing, that you will not come at the pool? Because light comes originally from the Sun, will your therefore stop the windowes? Because we cannot work without God, will you (in an ordinary way) conclude that God will work without us? 'Tis the deaf Adder, that shuts the Ear; And if we shut the Ear, God may in justice shut the Heart.

As there are some who will not come, So

2. There are others who will but come to the Channels. Such are those,

1. Who abuse the Channels, taking them for the water of life. Too many rest in the earthly part of hea-

venly institutions; in the Boat in stead of the Haven. Too many prize the milke for the nurses sake, when they should prize the nurse for the milks sake. Ordinances are not our Heaven, though our baits in the way to Heaven. The Symbols of Gods presence are not to be preferred before his presence it self. We may not (as the *Israelites*) think that the Ark of the Lord, without the arme of the Lord, can save us.

1 Sam. 4. 3. 4.

2. Those who use not the Channels so, as take out of them the Water of life, who use not the Ordinances.

(1.) Constantly. Many poor creatures (in their use of Ordinances) have their fits (like men in an Ague) their good dayes, they take a

Hos. 6. 4.

turn

turn or two with *Demas*; but do not (with *Enoch*) walk with God. Too many neglect to sail with every winde, to set forward with every gale; Are often absent from Wisdomes gates when her dole is dealing. Though God causeth the evening as well as the morning to rejoyce; yet many have not twice on the sabbath ears to hear what the Spirit saith unto the Churches. As these use not Ordinances constantly, so others not (2) Carefully. Those are to be reproved, who are not carefull,

1. To come to these Channels with their hearts open, i.e. empeled,

(1) of Earthlinesse. 'Tis sad when being sequestred

from

from worldly occasions, we are surrounded with worldly affections; when coming from the world without us, we carry a world within us. Through these veins of earth, the Water of life can get no passage: for these thornes of earthlinesse, the Seed of life can take no rooting: like ships, the more we are tossed, the less we get forward. These Flies upon the wheel make us drive heavily.

Mat. 13.7. compared with 22.

(2) Of prophaneness. We should lay aside all superfluity of naughtinesse, that we may through the Word receive this Water of life. Fleshly lusts in the soul, (as corrupt humours in the body) hinder food from being nutrimentall. As it is with the Water of the sea running through

Jam. 2.22.

through the veins of the earth, which receives a tincture from the earth through which it passeth; so it is with this Water of life running in the Ministery through the world, it receives different entertainment according to the different dispositions of the entertainers. The same word is to one the savour of life, to another the savour of death. The same Sun which softens some, hardens others. And if we regard iniquity in our hearts, God hath not more promised to prepare our hearts to hear him, then his ear to hear us.

Quicquid recipitur, recipitur per modum recipientis.

(3) Of selfishnesse. If a vessell be stopped (whether it be with rags or gold) it cannot receive the Water;

Ps. 66. 18.

If

If our hearts be fill'd (either
with our goods or good-
Luk.1.53. nesse, our unrighteousnesse,
or our own righteousnesse),
they cannot receive in this
Water. The hungry God
filleth with good things:
Now a hungry soul is not
only pinched with the sense
of its sin, but of that insuf-
ficiency which is in it self.
They who come to the
Fountain of living Waters,
must not thew out of the
cisterns of self-sufficiency
which will hold no waters.
As some are reprovable for
not being carefull to come
to the Channels with their
hearts open: So others,

2. For not going away
from them with their hearts
shut. 'Tis sad that they who
will not put their money

into a bag with holes, will yet put the precious treasure of Divine truths into their hearts with holes. We should give more earnest heed to the things which we hear, lest at any time we should let them slip. The vessels of our hearts are like vessels full of chinks, and if we stop not these chinks, the *Water of life* is like to run out. I wish we might not too truly say of many of our hearers, what the *Rabbines* use to say of some of their Scholars; that they resemble an Hour-glasse; what is taken in at one ear is let out at the other. Much of the seed which we sow, is as seed sown by the highway side.

Heb. 2. 1. μὴ ποτε παραῤῥυῶμεν. A Metaphor drawne from Riven dishes. *Vid. Leighs Crit. Sacra.* *Godw. Iewish Antiq. p. 31.*

I shall a little back this reproof by shewing, (1) What

Water

Water it is which we diſeſteem.

It is Cordiall Water. They that prize not pools of common water, yet prize drops of ſtomach water. Men would not loſe the leaſt filing of gold. A precious ſtone men prize highly, lock up ſafely that ruſt may not corrupt it, that theeves may not break through and ſteal it. But alas! this water much more precious then gold that periſheth men watch not, then cometh the evill one and ſtealeth it out of their hearts.

Mat. 13. 4. compared with 19.

This Water would be cordiall,

1. In a time of ſickneſſe When a ſtinging fit comes, what would a ſoul give for a draught of this *Aqua vitæ*? When thy head akes, what wouldſt

wouldst thou give for Christ to hold thy head? when other Waters are bitter, how sweet would this be? when like winter bourns they are drawn dry, how pleasant is it to have a Fountain to go to which can never be drawn dry? When thou liest on thy sick bed, to see God (as a Father) stand with a cup of this Water at the beds head, Oh how sweet is it?

In the houre of death, when there is but a step betwixt us and the grave; when our sun is setting, to see this Sun of Gods love clearly rising; to see that God will not leave us then, when life leaves us, this is life in death. It was usuall to give a cup of consolation to

Godw. Iewish Antiq. p.243. to the friends of men departed but this is the cup of consolation which God give to men departing. And a draught of this is a thousand times better then a *Cleopatra's* draught. This Water is better then Wine.

Cant. 1.2.

(2) I shall shew you, that none-esteeming, is likely to bring

1. None-enjoying of it. They who know not the worth of it, are likely ere long to know the want of it. Those (in *Amos*) who wanted a thirst, were not long before they wanted Water. When we prize not grace in the means, we may justly provoke God to deprive us of the means of grace. Many want meat who have stomachs, but we have meat and want stomachs. When we

Amos 8.5. compared with 12.

play

play so long with the candle, may we not justly cause God to blow it out? When the bread lies under the table, may not God call for the enemies to take away? When the water of life follows us, we flee it; the time may come ere long, this generation may not passe away, till when we follow it, it flees us.

2. Not esteeming the sweet water of life, may and (without repentance) will cause us to tast the bitter waters of death. Waters of a full cup shall be rung out to them in hell, who esteem not this water of life on earth. They who will not have a drop of living water to heat their hearts here, shall not have a drop of com-

mon

mon water to coole their tongues hereafter. They who made light of this water, neither were guilty of a light sin, neither yet were punished with a light suffering.

Mat. 22. 5. comp. with 6. & 7. v.

As this Life reproves unbeleevers, so true beleevers:

As the most are reproved for not esteeming, so the best for not improving this water of life.

1. To the further evidencing of their justification. Generally, Christians rest in affiance, without assurance: in a direct act of faith, without a reflexive act. The white stone, and new Name few know, even of those that have gone. Saints get now their evidences for heaven transcribed in the blood of Christ; they are con-

Rev. 2. 17. Giving a white stone was a token of Absolution—*Mos erat antiquis niveis atrisque capillis.*—*vid. Godwyn 188.*

contents to hang at *Mary* be for Eternity.

2. To the further advancing of their sanctification. This water of life should resemble the waters of the sanctuary, which still rose higher; from the anckles to the knees, from the knees so high that they were impassible. Dryed reeds should become green, and smoaking flax burst forth into a flame. The new creature should resemble that creature which growes while it lives. Both parts of sanctification should be promoted.

3. Mortification of our lusts. This fire of grace should be on our sins, as the blood sin, wherein they cannot live. In this respect we should die dayly; our sins must Ezek. 47. 2, 3. 1 Cor. 15. 31.

must be (as our Saviour was) crucified: The house of sin (like the house of Saul) should grow weaker and weaker. But alas! how little is the viper cast into the fire of Mortification? Free grace is compared to water, to shew that it should wash away our filth; to fire, to shew that it should burn up our drosse: but this water doth little cleanse us, this fire doth little refine us. We little resemble the creatures (called *Cynocephali*) which died peece meal, & were buried long before their death.

2. Vivification of our graces. How little do we out of weakness become strong? Our hand of faith is yet subject to the Palsie. We are like those slaves which

which do much twinkle: Our eye of knowledg hath many skales on; we know but in part. The fire of our love (if like the fire of Sanctuary, it be at all kept burning) burns little hotter. We are low shrubs, who should be tall Cedars.

That this reproof may prove effectuall, let us consider,

1. Want of improvement will sadly speak want of enjoyment. It will be much feared, whether there be any spark of fire or no, if it always lie under ashes. It is a great Question (if a Question) whether they were ever entrusted with a Talent of grace, who let it lie long buried in a Napkin. Can a man have this fire in his bosome,

Mat. 25. 25 compa. with 29.

and

and not be warmed with it? It is the painted child which growes not. From him that hath not, *i. e.* that improveth not what he hath, shall be taken away. A good servant will say to his Lord, Thy pound (though not my pains) hath gained tenne pounds.

2. Want of improvement of this grace of God, will render thee,

1. More unusefull to others. The Conduit cannot convey to the vessell, except it receive continually from the Fountain. The light of the Saints is like the light of the Stars a borrowed light; they shine through the shining of the Sun. Ministers are said to drop the Word, in allusion

Amos 7. 16.

to

to the Clouds which receive water from the Sea, which they powre down upon the earth: how soon would these Clouds be (like those in *Jude*) Clouds without water, should they not have recourse to supply it? Thy candle will soon be lightless, if it be not freshly lighted at this torch.

2. More uncomfortable to thy self. The waters of our sanctification, and the waters of our consolation are usually at the same ebbe. Though the smallest waters of grace will carry thee to Heaven, yet they will not carry thee comfortably through earth. Though 'tis only want of the truth of grace, which will deprive thee of eternall comfort, yet

yet want of degrees of grace will diminish my spirituall comforts; Babes in grace (as well as in nature) are often crying.

Use 4. If there be water of life, This then serves to debarr and dissuade soules from thirsting so much after, from drinking so deep of

Isa. 55. 2. other waters: Why lay you out your money for that which is not living water? Those are not living waters;

1. Which spring from below us, viz. Worldly riches. These are digg'd out of the bowels of the earth, and out of the earth comes no saving good thing; Every good and every perfect gift comes from above. Some have observed,

Ium est in viscera terræ.

Jam. 1. 17. *desuper.*

ſerved, that in *Canaan* (which was the land of grace) there was no gold found; and that in *India* (where there is moſt gold) there's leaſt grace.

The world is compared to the Moon, and the woman clothed with the Sun, (*i. e.* Chriſts righteouſneſſe) is ſaid to have the Moon under her feet. But alas, our heads, nay, our hearts are where our feet ſhould be: God hath placed heaven above us, and earth below us, to ſhew that we ſhould aſpire towards the one, and trample on the other. Rev. 12. 1.

2. Thoſe waters are not living waters, which ſpring from above us: ſuch are,

(1.) Worldly pleaſures. How many bees are drownd in this hive! 'Tis hard to lie

in *Delilahs* lap, and not to fall asleep; to feed on these sweet meats, and not to surfeit. Tis dangerous (with *Dives*) to fare deliciously every day. Religion (if it allow mirth) allowes not madnesse; and even in lawfull pleasures we should but sip, not drink too deep, lest there be poyson in the bottome. A man (as well as a woman) that lives in pleasure, is dead while he lives.

Religio licet sit læta, non est dissoluta.

1 Tim. 5. 6. ζῶσα, τεθνηκε ζῶσα.

(2.) Worldly honours. Every one would be (as *Saul* was) higher by the head then other people. That baite was very taking. Ye shall be as Gods. But alas! why should we not rather aime at goodnesse then greatnesse, at holinesse then at highnesse? (3.) World-

Gen. 3. 5.

(3.) Worldly friends. They who trust to these staves, will one day finde them staves of reed, if not like the staffe of Egypt; they will fail our expectation, if not cut our hands. We may go to these waters of the river, strong and many; but we shall finde these rivers turned into a dry land. We may thinke that our Mountain standes strong, and yet see these Mountaines skip like Rams. We may thinke that our waters are sure, and yet (some day) say of all these friends (as Job said of his) Miserable comforters are ye all; their armes may be short, thus they cannot; their hearts so strait, that they will not help. Isa. 8. 7.

3. Those waters are not

living waters, which spring from within us. Hereby I understand our own duties. Tis true, duties are the channels through which this water is conveighed to us, the charlows by which we are carried to it. Yet our salvation depends not upon the works which are done by us, but the works which were done by Christ for us. Tis not mans merit, but Gods mercy, not mans works, but Gods grace, upon which the new Covenant is founded. Yet as some of old were said to mixe water with the wine Sacramentall, (being the outward signe;) so too many mixe (in point of Justification) this water of their own doings, with the wine of Christs sufferings, (being

Tit 3 5.

the

the inward thing signified.)

4. Some Waters are not living Waters which yet spring above us. Such are gifts given for edification of others, not for salvation of our selves. Like Candles, we may give light to others whilest we are consuming: We may (like those Workmen in *Noahs* time) help to build an Ark for others, and yet we our selves be drowned. The Sun of Righteousness, in respect of Gifts, riseth upon the just and unjust. These Waters will one day be like those Brooks to which the Troopes of *Tema* vanis. The lowest grace (but not the highest gift) will rise up to glory. These skirts will not cover us at the day of Judgement.

χαρίσματα non χάριτες. *Gratiæ gratis datæ, non gratum facientes.*

Job 6. 19. Mat. 7. 22, 23.

Quest. Some may say, Must we have no recourse at all to these Waters?

Ans. 1. We may suck, but not be satisfied with these breasts of Consolation: we may taste of these Brooks in the way; we may doe as Jonathan did) take a little of this Honey with the end of our Rodds; we may (with Gideon's chosen Souldiers) lap of these Waters with our tongues, but not bow down on our knees to drink. We may, nay we must bring forth the fruit of Duties; but we must (like good ground) bring forth this fruit upwards, to the glory of God; not downwards, to our own glory. Gifts should be improved, not idolized. We should covet the best of them

Judg. 7. 5, 6.

them earnestly, and yet know that there is a more excellent way.

Obs. 2. These Waters must bee used as sweetned by Christ, but not be abused as satisfying without Christ. These comforts (like the Sieve) are full whilest in, but empty when out of this Water. Wee may eye these as our Priviledges, but not enjoy them as our Portion. And indeed this would be the sweetest drinking of these Cups, when they are sugar'd with Christs merits, when they swim to us down the stream of Christs blood, when with Christ we enjoy these other things. Those bits are best which are taken out of the Ark of the Covenant. Those enjoyments are purest

Stultus ad cribrum. Deus fecit amari, ut nihil prater ipsum amatur, & tamen fic vult amari ut omnia cum ipso (vel in ipso) amentur.

purest (though little ones) which we are sure that Christ hath paid for. These like Cyphers are as nothing in themselves, but added to this figure, increase the number.

The First Motive.

That I may more dissuade you from pursuing so earnestly these Nether-spring waters, viz. Riches, Profits, Pleasures;

(1.) Consider the Nature of these Waters.

1. These Waters are lesse full then the Water whereof wee are treating. Suppose you should enquire out the quintessence of Creature-comforts, thy soule could not get a hearty draught. Nay, 'tis usually with those who drink of these

Quo plus sunt potæ, plus sitiunt aquæ.

these Waters, as with one in a Dropsie, the more they drink, the dryer they are. The fulnesse of Creatures is a fleeting fulnesse, the fulnesse of a vessel which may soon be emptyed: But the fulnesse of the Creator is as the fulnesse of a fountain; in him all fulnesse dwels. He is ever emptying himself, and yet himself never emptyer. Other waters may seemingly content thee, but cannot truely satisfie thee; yet thou mayst here suck and be satisfied.

Æs in præsenti perfectum non format.

Isa. 66.11.

o. These Waters are more sadingi Riches (like Eagles) make themselves wings and fly away. They fly away, not like Hawkes, which return again, but like Eagles, which returne no more.

Prov. 23.5.

Divitiæ ostenduntur, non possidentur.

more. Yet a little while and we see them, yet a little while and we see them not; If they go to the grave, there they'l leave us. But the *Water of life* runs to all Eternity; the further we go, the bigger this stream is.

8. These Waters, as they are not full, but fading, so they are not pure Waters, they are but mixt and muddy. These Apples are but (at the best) Bitter-sweets. There's some *Marah* in these Rivers. Our Silver is mixt with drosse. These Roses seem faire, but they have their prickles: These Bees have their sting as well as their honey. But the Rose of *Sharon* hath no prickes: The River of God is free from filth; The worst of

Γαρεύπνεα. Isa. 1. 22.

Christ

Christ is good: The chips of Christs Crosse have no rottennesse in them: His Judgements are sweeter then the honey and the honey-combe. This Tree of life will sweeten the most bitter waters.

(2.) Consider the Nature of *the Water of life.* The 5. & Motive.

1. The *Water of life* is of a Quenching nature. If thou beest so dry for the Water that perisheth, it will be questionable, whether thou hast drunk of that which endureth to Eternall life. The Sun alone can make a Day; 'tis the Night that needs many stars. Why dost thou go so much to the Conduit-cocks to fetch thy comfort by drops, if thou knowest the way to that Joh. 4. 14.

Fount-

Fountain? Whom have I in heaven but God, (if I have God) or what is there on earth that I can desire beside God? If I have God, I have all, and more then all I cannot have.

2. The *Water of life* is of a Quickning nature. As souls are not satisfied without this, so neither are they satisfied with a little of this. If thou hast tasted of the goodnesse of God which is laid out on souls, thou wilt Isa. 26.8. thirst ardently for that goodnesse which is laid out for souls. He that believes cannot make haste, after earth, because he is so eager in his pursuit of heaven. And this falls in with the next head.

3. There is an Incomparableness in the eager pursuit

suit of the Cisterns and this Fountain. The same eye cannot bee fixed upwards and downwards: The streames which run towards the Creature, will dry up the fountain of our desire which should run towards the Creator. Lively desires of earth, will cause lazy desires of heaven. If we love the world, the love of the Father is not in us: As it is not in us actively, our love is not expressed to the Father; so it is not in us passively, the Fathers love hath not been evidenced to us. 1 Jo. 2. 15.

If thou eagerly pursuest these Waters, it will sadly speak two things. The third Motive.

(1.) That thou hast a deceived heart; otherwise, thou wouldst never feed upon

Ma. 44. 20. on Asher. The curse of the Serpent lies upon thee, upon thy belly thou goest, and dust dost thou eat. Thou buyest gold too dear. Thou makest thy employment where thou shouldest onely take some refreshment. Thou abusest the Creatures as weights, when thou should'st only use them as wings.

(2.) That thou art a man Ps 17. 14. of this world, whose portion is in this life. It will be said, if thou hast no more Heavens but what thou hast on Earth; if thou should'st lose two worlds by catching too greedily at one. Thou who (with the Mole) art rooting here below in the Earth, mayst fear lest God should execute upon thee the judgment written in that of

Jeremiah.

Jeremiah; leſt thy Name ſhould bee written in the Earth. A Woeldling often dies too much known to others, unknown to himſelf; leaves nothing behinde him but the memory of his ſins; whileſt Saints (like perfumed Candles) leave a ſweet ſent in the world when they are put out; and being dead, by their works yet ſpeak.

Notus nimis omnibus, ignotus ſibi.

Extinctus amabitur idem.

If there be *water of life*; This may exhort us all to endevour after it: Who would not dig deep if he might finde a Well of living Water?

Uſe 5. Exhortat.

I ſhall under this Uſe lay downe ſome Motives to quicken us in endevouring after this Water.

Con-

Consider the virtue of this *Water*.

1. This *Water* is of a Quenching nature. Water quencheth fire; so doth this Water quench the fire of Gods displeasure. Gods anger smokes against sinners, and if these briars and thorns were set in battel before him, how soon would he burne them up? This spark, all the waters in the world cannot quench, though we should bring thousands of Rams, and ten thousands of Rivers of Oyle. But this Free-grace of the Father, which flows through Jesus Christ, is as a cloud, and a thick cloud, under the conduct whereof, souls are preserved from the scorching heat of Divine wrath. When fire is at the dore of the Tabernacle,

Isa. 27. 4.

bernacle, souls may look to the Propitiatorie; when wrath is awed, this Mercy-seat may be eyed.

2. This *Water* is of a Refreshing nature. The time when God comes with mercy is a time of refreshing. The soul is often labouring under the convictions of the Law, (as one who works in an iron furnace) til God cause these gales of love, these cooling winds to blow on it. The spirits are sometimes in a swoon, fainting, and ready to give up the ghost, till God sweetly with the Fan of his Grace blow upon the soul, and cause it to return. This Free-grace is a Downie pillow whereon sick soules may lay their heads. This cloud of Gods mercy

Act. 3. 19. Ἀναψύξεως, of ἀνὰ & ψύχος, or, of ἀνὰ & ψυχὴ.

mercy resembleth the cloud in St. Tho. Aland; Herewith the land of *Canaan* is watered. This is a cloud of the latter rain, and as showers on the mowen grasse

3. This *Water* is of a Cleansing nature. Hereby Men may be purified as well as God pacified. The waters of Civility may sweep the heart, but this *Water* alone can wash the heart. This doth
Ezek. 36. 25. not leave soules who were unclean, unclean still. This can fetch out the deepest staines, wash out the blackest spots. Hereby the Leopards spots may be cleansed, the Ethiopians skin changed. The foulest Sinners made fair.

4. This *Water* is of a Healing nature. This Water resembleth the water of the

Pool

Pool of *Bethesda* (when the Angel had moved it). By being laid upon this soft cushion, hard hearts are broken. In this fire cold soules are thawed. Hereby things that remain and are ready to die are strengthened. Never did soul die which took this Physick. Never was wound mortal to which this Salve was applyed. 'Tis true of the hearb of Grace which is reported of the hearb *Panaee*, it healeth all diseases: 'Tis a salve for every sore; this remedy is universall. Eze. 47.8.

5. This *Water* is of a Satisfying nature. The soul (like *Noahs* Dove) may fly up and down, but can finde no rest for the sole of the foot till shee come to this Ark. 'Tis observed, that the

Raven

Raven which went out of *Noahs* Ark returned no more, she (saith a sound Pen) found Carion on the face of the waters; Worldlings (as hath been formerly hinted) can feed on the Carion which they finde on the top of the waters. But Saints are not satisfied without this *Water*, whereof when they drink, they thirst no more.

Mr. Shepherd.

Domine secisti nos pro te, irrequietum est cor nostrum donec acquiescat in te.

4 Joh. 14.

6. This *Water* is of a Fructifying nature.

(1.) It makes the soul bring forth the first fruit. Our hearts are like the barren heath, til this rain fall on them; but this rain (like the rain which comes down from heaven) causeth the ground of our hearts to bring forth and bud. Our Natural estate is a Winter state, dead and

fruit-

fruitlesse; but when the Sun of Righteousnesse darts forth Malac 4.2.
the warmth of his grace, the roots in our hearts are loosned, the fruits of holinesse in our lives are produced; then we goe forth of this spiritual unfruitfulnesse. Every branch in Christ (really and not onely visibly; by inward implantation, and not onely by outward adhesion) bringeth forth fruit. There's nothing barren in the Land of the Living.

This *Water* makes the Land fit to bring forth more fruit. This Water causeth Joh. 15. 2.
the trees of Righteousnesse to be clogged and laden with the fruits of holinesse. This Water (like other waters) is, in returning toward the Sea. Some say that sparks of fire

fire do therefore ascend, be-
cause they tend towards the
element of fire. The grace of
Ps. 92. 11, God like the sparks fly up-
12. wards, Glory being Gods
center. Spiritual men when
old (as well as Natural men
when young) are still grow-
ing higher: This Water is
water springing up to Ever-
lasting life.

7. This *Water* is Homo-
geneall. The least drop of
Vid, this Water is Water. If thou
Isa. 42. 3. canst but get grace as a grain
of mustard-seed, thou art
'Tis a truely gracious, though not
Meiosis. as perfectly gracious, as the
Minus dicitur, plus intelligitur. most eminent Christians.
Though 'tis of the nature
of true grace to be thriving;
and if we grow not better,
'tis to be feared we were ne-
ver truely good; yet at the

day

day of Judgement, God will not (saith one) bring a ballance to weigh thy grace, but a touchstone to try it. Many have been shut out of Heaven for want of truth of grace, but never any for want of degrees of grace.

We should therefore endevour for *the Water of life*, because without endevouring there is no hopes of attaining it. The Well of Salvation is deep, the Tree of Life is high. *Jacobs* ladder hath many staires. This honey must be fetcht out of the rock. The gate of Heaven, that gate by which the righteous people do enter in, is a narrow one, and souls must strive to enter in at the strait gate. The choycest Mines usually lie lowest. The second Motive.

Mat. 7. 13.

Object.

Object. But some may say, How is *the Water of life* free, seeing it must be so laboured for?

Anſ. 1. Man (not God) is advantaged by this labour: God makes uſe of our duties, as the Sun draws up vapours, not for it ſelf, but for the fattening and refreſhing of the Earth: So the Lord requires our endevours, not as if our goodneſſe extended to him, but that his goodneſſe may be communicated to us. We throw not in one mite to the treaſury of Gods eſſentiall glory, but he throweth in more then many millions into the ſtock of our eternall good. Nothing of Man can be added to God, though much of God is evidenced to Man. *Anſ.*

Pſal. 16. 2.

Ans. 2. God (not Man) is principally assistant in this labour. Gods Spirit takes by the heavy end, and his little finger doth more then our whole hand in helping our infirmities. He who requires that we should come to the Waters, gives us feet wherewith to come. Thus hee works all our works in us, and for us; Duties in us, as well as Mercies for us; that which is done by us, as well as that which is done to us.

Rom. 8. 26. *Bona opera fiunt a nobis, non tamen ex nobis.*

Isa. 26. 12.

The next use may therefore be a word of Direction, to shew, How we should come to, and for this *Water of life*, viz.

Use 6. By way of Direction.

1. With Compunction. They who come to this

Pool, must come inwardly pinched with their infirmities. They must be sin-sick, who come to the Physician of *Israel* for healing. Here the weary be at rest. They who beleeve are said to cast their burden upon the Lord. Now, How can they cast their burden on him if it be not a burden to them? 'Tis observable, that Christ asked the blind man what hee would have him to doe; not but that Christ knew his infirmity well, onely he would have him to know it better. Souls must be stung (not only prickt) with the fiery Serpents, who look up unto the brazen Serpent.

Mat. 9. 12.

2. With Contrition: with tears in their eyes must sinnes go

go towards Sion; and these tears will not cloud, but clear up their eyes, that they may see their way better. In this sense we must bring water to the Sea. God restores comfort to Sion, and to her Mourners. The best Wine which we read of in Scripture was made of Water. Into broken vessels doth God powr the oyle of his mercy. Light is sown for the righteous; and as the seed-time is often a long time, (this seed lying long hid) so it is usually a wet time; they sow in tears.

Deus non infundit oleum misericordiæ, nisi in vas tritum. Psal. 116. 5.

They who come for the *Water of life* must come with resolution,

Mat. 13. 45.

(1.) To part with all for this *Water*. The wise Merchant sold all: Most would

ſell ſome; many would ſell much. The Bucket where-with we draw out of the Well of life muſt be an empty one. The Bottle which receives of this *Water* muſt not be ſtopt. The Bottles of our hearts muſt not be ſtopped with rags, nor yet with gold (as I have before ſhewed). We muſt neither be unwilling to part with our ſins, which are not worth keeping; nor yet with our ſelves, ſeeing that they who ſeek themſelves moſt, loſe themſelves moſt; and that the ready way to advance our ſelves is to deny our ſelves.

2. We muſt come with a reſolution to take all of this *Water of life*: We muſt like this Water as 'tis purifying, and

and not onely as it is pacifying. We must delight in this Honey, not onely as sweet to our souls, but as sharp to our sins. We must thirst for the Water of Repentance, as well as of Remission. These two doe not lag one after another, but (like *Jacob* and *Esau*) one takes the other by the heels. We must so understand that Phrase of Gods justifying the ungodly, that ungodlyneſſe is the Term from which Gods mercy moveth, not the Term wherein it reſteth; God findeth (but leaveth not) us ungodly. Act. 5. 31.

(4.) We must come to and for the *Water of life* Deſiringly. To this I shall in another Doctrin speak more fully.

(5.) We must come Believingly.

1. Looking off from our selves.

2. Looking unto Christ.

3. Looking unto the Father through Christ.

Fit objects for the Believer to eye, who reads this Use, are presented in the former Branch of the first Use. And indeed, faith is not onely an Eye to see the truth of those things, but a Hand to apply the goodnesse of them. And this leads me to the last Direction I shall give under this Doctrine.

(6.) Wait for the Spirit.

1. In respect of its light to guide thee.

2. In respect of its strength to guard thee.

God

God must first take hold of us by the hand of his Spirit, before we can take hold of him by the hand of Faith. God hath promised that by the springs of Water he will guide souls. Isa. 49. 10.

HAving laid the foundation in some things spoken up and from the true Doctrine, I shall (through the help of Heaven) build up, and lay some more stones in the profecution of the second.

Doct. 2. That there is a Fountain of the Water of life.

By the *Water of life* I understand as before, The free love of God the Father flowing through Jesus Christ.

This being the Water down which good things are brought from heaven, up which good men are carryed to heaven, by which life comes to us, and we to life.

This,

This being the only Soul-quickning Water. This being the onely Soul-quenching Water. Nothing can satisfie the soul pinch'd with the sense of its owne misery, but a draught of the Brooks which rise from the spring of Gods free mercy.

I shall endevour in the handling of this Point to dispatch these things; to shew,

1. Why 'tis here said, *The Fountaine of the Water of life.*

2. That there is such a *Fountain of the Water of life.*

(1.) When this Phrase imports, That there is a *Fountain*, &c. viz.

The Purenesse of it. The Fountain is the purest Water may be mixed as it

runs through the channell, which is clear as it riseth from the spring. Here we may distinguish betwixt the graces of God as exercised by us, and the grace of God as displayed on us.

The graces of God as exercised by us are imperfect, our Wine is mixt with Water. The childe of God in us is very weak, and we are but as newly born Babes. Such is the corruption of our nature, that (like pitch) whatever they touch, they defile; and we (the corrupted vessels) do pollute the gifts that are poured into us; those graces, which are pure and excellent, as bestowed on us, are not without some savour of our corruption, as put forth by us. But,

Isa. 1.22.

The

The Grace of God in it self is free from mixture. This river is clear as crystal. Rev. 22. 1. This ocean of sweetnesse is without a drop of bitternesse. This honey is without gall. The milk which comes out of this breast, is styled Sincere milk, milk not mingled. Γάλα ἄδολον.

The sweetness of it. The Fountaine is the sweetest. Some Waters are (like those Waters in Exodus) Bitter-waters, whereof the people could not drink; others are like some fleetmes, which (through mud and filthrust into them) lose much of their pleasantnesse; but this Water of Gods free grace, is like Water at the Well-head; sweeter then the honey or the honey-combe. So sweet is

Dulcius ex ipso fonte bibuntur aquæ.

Melius sentitur, quam definitur.

is this Water, that the sweetnesse of it is better experienced than expressed. They who have not drunk of it, speak of its sweetness rather as *Orators* then as *Preachers*. The soul which by the hand of Faith can gather the fruit of the

Cant. 2,4. tree of life, sees these Apples not onely (as *Ear-sees the fruit*) pleasant to the eye, but feels sweet [illegible] taste.

3. The Fulnesse of it. The Fountaine is fullest. Godsfree grace is compared to the sea, not to the Rivulet, not onely to the River,

Mic. 7. 18. but to the Sea whence all Rivers issue. There are bounds beyond which the sea cannot passe: But this sea is as boundlesse as bottomlesse: The depth thereof

can

can none fathome. This sin is ever-flowing and ever-flowing. The Lord proclaims his Name, that he is abundant in goodnesse.

I shall onely speak of the *Water of life* (in this Doctrine) in the third Consideration; and a little lanch into this great Ocean. And when I speak of the fulnesse of Gods grace, I shall desire to consider God.

(1) As a fabulous recipient. *Plenitudo Abundantiæ.* In God is as full of grace as the Sun of light; as the sea of water; as Hell of sin; as Heaven of glory. Thus Christ is likewise said to be full of grace as the only begotten of the Father; *infinitely full.* Joh. 1. 14.

(2) As a fountain redundant.

Plenitudo redundantiæ.

dant. In God there is not only a fulness of plenty, but also a fulness of bounty; not only a full fulness, but a filling fulness, a fulness of grace out of which souls receive grace for grace. As the Sun is full of light and heat not for it self, but for the greater world; so the Son of God (if we look to his mediatory fulness) with rayes and beams of the Fathers free grace not properly for himself, but for the elect, the lesser world. Christ was fil'd that he might fill, he received gifts for [illegible]

Job. 1. 16.

To this latter, this fulness of redundance, or as redundant, we shall especially speak, and shew the truth of the position: That Gods

grace

grace redundant and redoun-
ding to souls is full,

1. If we look to the Giver of this Grace, or Water; it will appear to be full; and that if we consider,

1. The nature of all Gods Attributes. Gods Attributes are as his Essence, yea they are his Essence. Gods Justice, Gods Power, Gods Wisdome, Gods Holiness, yea all his Properties, and therefore his Love (as displayed on creatures) have a fulness. If God be the giver, there must needs be greatness in the gift. 'Tis said of *David*, when he gave to *Araunah*, that he gave as a King; we may say of God, as giving to men, that he gives as a God. A King can better give pounds then a begger pence.

Demonstration 1.

Nihil in Deo est, quod non sit ipse Deus.

pence. A Creator can better give rivers, then a creature drops. That grace which might be thought too great for us to beg, cannot be thought too great for him to bestow.

2. We may especially consider this Attribute of love.

Mic. 7. 18. Love is the Attribute which God most delights to magnifie: this arrow the Lord drawes up high. God is not only loving, but love it self.

1 Joh. 4. 16. And (one observes) that though we cannot say first Gods power, or of other Attributes, yet of his love, of this Attribute; he hath extended it to the utmost. Greater love hath none.

Demonst. 2. 2. The fulnesse of this water of life appears if we look

look to the Receivers;

1. To the Number of them. We read of 144000 out of the tribes of Israel, which yet (I conceive) sets forth many, not how many. And likewise of a numberless number out of all nations, all of which have drunk and shall drink of this living water. Now certainly it can be no less than a Fountain which fils so many vessels; must needs be a Sun, whence so many Stars receive their light: especially if we consider that though all these are drawing, yet the well is never dry.

Rev. 7. 5, 9.

Numerus certus pro in certo.

2. To the Nature of them. They who receive of this grace are

(1) Undeserving; lesse then the least of common, much

Gen. 32. 10.

much [illegible]
of [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1 John 4. 10. This is love worth pointing at.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

his arrowes of displeasure at us, we should yet be punished beneath our iniquities. It is the Lords Mercies (not only Mercy) that we (we who were in *Adam*, who fell with *Adam*, who derive a corrupt nature from *Adam*) are not consumed; much more that we are comforted, that we are reprieved, carryed by this Water of life from Hell; much more that we are recovered, carryed to Heaven. Lam. 3 22.

They who receive of this Water of life, are

(1) Those who once left it. This water followes them who forsake it. This was one of the two great evils which all men in one committed, forsaking the Fountain of living Waters; and that Jer. 2. 13.

1. Wil-

1. Wilfully. Man being left to the freedome of his own will chose evill rather then good. Satan did consent to fell, but could not compell.

Satan came in the shape of a Serpent, not of a Lion.

2. At the perswasion of Gods and mans greatest enemy. This sounds high that that sacrifice should be offered to the filthy-ghost, by a man who was made a Temple for the holy Ghost; that he who had God for his head, should fall down at the Devils feet. Man chose the father of lying, rather then God who speaks righteousnesse.

(2) Those who still love it. Free grace overtakes those who would over-run it. Gods eye is good, when mans

Ps. 66. 18.

eye

ye is evill; and Christ hath received grace (as well as gifts) for the Rebellious. Now lay all these together, and you may conclude that those are full streams of goodnesse, which break in upon these high and heightned banks of our wretchednesse.

The fulnesse of the water of life appeareth, if we look to the severall streams, or rather rivers which flow from it. We read in *Genesis* of a River in Paradise, which became into four heads. We read in *Corinthians* of this river of the Water of life becoming into four heads likewise. Christ is made unto us (Christ being the channell as God is the spring) Wisdome, Righteousnesse, Sancti-

Demonst. 3.

Gen. 2. 10.

1 Cor. 1. 30.

Sanctification and Redemption. Now certainly this is a sea which feeds and fills four so great rivers. That is a huge river which sends forth four such full streams to refresh and make glad the City of God.

I should now come to the Reasons of the point, whereof (as I have before shewed) no reason (besides it self) can be given; the Word of life herein resembling the water of the sea, in that it is its own spring.

I shall only here insist upon one great end why the Lord displaies such abundance of grace upon poor souls, which is

1. That the recovery by the second *Adam* might (as to the elect) extend as far

[illegible] Apostasie by the first [illegible].

There is abundance of grace evidenced in a souls recovery, if we look

(1) Whence souls are recovered; in a word, from death.

1 From death for sin. Our debts were so great, that there must be great sums of grace to forgive them. Our souls are so leprous, that niere and soap cannot, only Christ with his Fullers soap (his durable righteousnesse) can cleanse them. Our sins are mountainous, and there must be depth, yea the depths of the Sea to cover these mountains. To cancell so many, and those so large bonds; to fetch out such deep and deadly stains; To cure

Mic. 6.19.

cure such mortall wounds, all these loudly speak, and call upon us to speak aloud, Grace! Grace!

2. From death in sin. To quicken souls who are dead in sins and trespasses, is a high work; and so high doth this water rise. I have heard of the Lioness bringing forth her young naturally dead; I am sure that men and women are brought forth spiritually dead. Here our mothers brought us forth, here she brought us forth that bare us. We are spiritually dead, when naturally alive. Now that dead souls should arise out of the grave, this proclaims Gods goodnesse. Christ is said to groan when he raised *Lazarus* out of the grave, but

Eph. 2. 1.

but (questionlesse) his heart was hotter, and fuller of love infinitely when he raised the elect from hell.

To make Blackmores white, to wash crimson sinners clear Saints; this argues abundance of grace. God doth not only sprinkle but powr clean water upon souls, that they may be clean.

Again abundance of grace is discovered, if we observe,

(2) Whitherto souls are recovered, viz. To

life { Spirituall. / Eternall.

1. To live to God, which (as *Amesius* notes) implies three things: To live

(1.) *Duce Spiritu*, Gods Spirit being a mans guide. Herein is grace that God by his Spirit should dwell with

Rom. 8 14 ἄγονται; Gods Spirit is to the soul, as the Stern to the ship.

us who dwell in houſes of clay; that God ſhould not only dwell with us as Chriſt did when he came in the Fleſh; but in us, as Chriſt doth when he comes in the Spirit. Herein is love, that the holy Ghoſt ſhould ever prepare and poſſeſſe the unholy rooms of our hearts, that we ſhould be led by the Spirit.

Secundum voluntatem Dei.

(2) Gods Word being a mans rule. That the Lord ſhould ever make crooked things in our ſouls ſo ſtraight; that his Word ſhould be a light to our feet, as well as to our eyes; that our will ſhould be melted into and moulded into Gods will; that his forbidding ſhould be the ground of our forbearing, his enjoyment of

our

our employment; that we ſhould prove and approve the good, and holy, and acceptable will of the Lord, this ſets forth the fulneſſe of his grace to us.

(3.) Gods glory being our end. The torrent of grace muſt needs be ſtrong which carries us from ſelf to ſaving intereſt, from ſeeking our own things to ſeek the things which are Jeſus Chriſts. There muſt needs be abundance of this water, which ſo cleanſeth us, impure veſſels, that we may be veſſels of the Sanctuary, fit for the Maſters uſe, prepared unto any good work. That ſtream muſt needs be big wherein all thoſe leſſer ſtreams (down which our hearts naturally run) are *Ad Dei gloriam.*

ſwallowed up.

Laſtly, There muſt needs be abundance of grace evidenced in the recovery, when we are recovered to live with God. Thoſe waters of grace riſe high which riſe as high as Heaven. Full as well as free grace muſt needs be the ſpring, it's glory hath a centre. There is a height as well as a depth in the love of God; a height to raiſe us to the higheſt heavens, as well as a depth to raiſe us from the loweſt hell. Oh the abundant goodneſſe of the Lord! Souls may not only be veſſels giving honour to God, but receiving everlaſting honour from God. They may not only ſpeak to God, but live with God, who are but duſt and aſhes.

Epheſ. 1. 19 Καὶ τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

I shall now come to Application.

(1) If there be a Fountain of the Water of life, this may inform us that that emptinesse which is found in men, is not for want of fulnesse in God: if our souls be dark, we cannot thence conclude, that the Sun wants light; if the vessell want water, it is not because there's want in the Sea which should supply it; but because there's want of a conduit-pipe which should convaigh it. The Well is full, had we but our buckets ready to draw. Gods hand is open, when our hearts are shut. Did we but incline our ears and hearts diligently to God, our souls might

1 Use by way of information.

Is. 55. 2.

live, and delight themselves in fatnesse.

(2) Poor souls should not rest contented in and with a little of this water. We should open our mouthes wide, that God might fill them. The narrownesse of our hearts hinders the largenesse of Gods hand; The wider is the bore of the vessell, the fitter it is to receive from the Fountain. As the Minerals are called Metals, because there is still more to be found; so truly may it be said of Gods grace, there's still more to be fetcht. They that have seen furthest, may yet say that eye hath not seen half of the glory which is to be discovered. You that have gone up some staires of Jacobs ladder, must yet be like

Ps. 81. 10.

Quasi Metalla.

like the Angels aſcending; ſit not down till you come to the top.

If there be ſuch fulneſſe of grace in God, Let me ſpeak to weary ſouls, 2. Uſe of Caution.

(1) Take heed of ſinfull diſcouragements. Say not (thou weary creature) that thou art a dry tree, that for thy part thy bones are dry, thou art cut off, though thou beeſt (in thy owne thoughts) a moſt dry land and barren wilderneſs where no water is, God can open Rivers in that wilderneſſe. Be not ſo diſcouraged, as not to ſue to God

1. For pardon of ſin. Thy ſin may be greater then thou canſt bear, but not greater then God can forbear. Art thou ſo naked that the long

robes of Christs righteousnesse will not cover thee. Can a begger run into so much debt, as a Prince cannot defray? Are the mountains so high, that the sea cannot hide them? Wherein canst thou frail flesh sin, for which the Son of God (being made flesh) could not satisfie? Though sins be as scarlet, of a double dy, that the colour of aggravation amount to more then the transgression, yet they may be as snow.

2. For power against sin. Souls are ready to say that they shall one day fall by the hands of the Philistines; that the proud waters of lusts (which go up) will go over their souls. Because Saints are sometimes decked deep, they readily conclude that

that at some time they shall be drowned. But let not your hopes give up the ghost: Though lusts be potent, yet the Lord is omnipotent. Though he be a strong man armed who keeps the house, yet there is a stronger then he. God can rebuke the raging of these waters: The pit is deep, but the Lords arm is long. I shall give you two bladders to bear you up. Consider,

1. The more great and grievous is our sin, the more need we have to go to our Saviour. Wilt thou not send for the Physitian because thou art dangerously sick? But this argument seems to run strangely, when he urges God to pardon his

Psal. 25. 11.

sin because it is great. One would rather have thought he should have said of it as Lot said of *Zoar*; It is but a little one. Were not this more true then strange, that the bigger our burden is, the more need we have of Christs back to bear it. Shall we not run faster to the city of refuge, because the pursuer is at our heels?

2. The more manifold and manifest is our wretchedness who receive, the more exalted and advanced is the Lords goodness who gives. If sin be, the glory of man, then much more of God to pass by a transgression. Nay it is Gods greatest glory to pardon sinners whereof thou art chief. This commends the Balm of *Gilead*, that it cures

1 Tim. 1. 15.

cures deadly wounds; the Physician of *Israel* that he heals desperate diseases. The Blood of Christ is not to be counted a common thing, as if there were spots which it could not wash out. Heb. 10 29 *verse.*

Another Caution I shall give to wanton souls.

Take heed of sinfull encouragements. Despair is not the disease which most souls dye on. There's usually the most conceit where there is the least receit. We read of two who built houses, but we do not read that he who built upon the Rock, built higher. Whereas good men usually think the worst of themselves, bad men usually think the best of themselves. The superstructure is often seemingly lofty, Mat. 7. the latter end.

lofty, where ſand is truly the foundation. Some are more bold with grace, then welcome.

Take heed that the conſideration of Gods grace do not,

1. Cut off thy actings. Do not ſay, Though I be not ſo carefull as others in my family, though I be not ſo conſtant in my cloſet, yet the Lord is abundantly gracious. I ſhall hit the narrow mark of Heaven as ſurely, though I do not aim at it as ſeriouſly; I ſhall be as happy, though I be not as holy. The Lord is gracious. Wilt thou not therefore bring thy bucket becauſe there is ſo much water to draw? Wilt thou not work out thy ſalvation, becauſe God work-

eth

eth in thee? this is to be cooled by that whereby thou shouldst be quickned. Because thou canst not sail to heaven without winde, wilt thou not therefore hoist up thy sailes when the wind blowes? Phil. 2. 13, 14. Κατεργάζεσθε, i. e. *Accurate, magis magisq; operamini. Ad finem usq; opus perducite.*

2. Countenance thy misdoings. Do not say, What? though I be now and then so drunk that I reel through all the Commandements; though I shoot my arrowes even bitter oathes; there is free grace enough for me. Because thy stock is great, wilt thou therefore lavish it? Whilest thou pretendest to freedome from sin, wilt thou practise sinning freely? Wilt thou turn the grace of God into lasciviousnesse? Because the Gospell proclaims a li- Rom 6. 1.

berty

berty from sin, wilt thou take a liberty in sin? Ah sinfull liberty!

Hence to take encouragement to sin, argueth

1. Grosse Ignorance. Father forgive such souls, they know not what they do. It argueth ignorance, (1.) Of the truth of God, and especially of these truths.

1. God will not more brook a hainous sin because it comes in a holy shape. The Devill is never the better, because he wears *Samuels* mantle. The Lord is of purer eyes, then that he should behold other sins, and of a purer heart, then that he should beholdchis sin of hypocrisie. God hates a foule hand worse because a fair glove is drawn over it. He

Hab. 1. 13.

who

who loves a broken heart best, lowres upon a cloven heart most. It addes deformity to an Ape, to be so like a man. It makes sin exceeding sinfull, when it comes under a form most beautifull. *Deus amat contritum, non fissum.*

2. Abused mercy will turn to fury. Mercy (saith one) is the surest enemy, as well as the sweetest friend. If the goodnesse of God lead us not to repentance, then we treasure up wrath against the day of wrath. The more (like stubble) we are dryed in the heat of the Sun, the fitter fewell are we for hell fire. If a man sin against justice, mercy may plead for him; But if he sin away mercy, what shall he appeale? Poyson made of the honey *Læsa patientia fit furor.* Rom. 2. 4. 5.

honey is most deadly.

3. Gospell privileges are all to be understood in a way of perfection. Good cordials against despair, are bad arguments to presumption. Christ defrayed the debts of humble sinners, but will not defend the wastfulnesse of proud prodigals.

(2) To take sinfull encouragement from the consideration of Gods abundant mercy, argueth grosse ignorance of the nature of the mercy of God.

Gods mercy is

1. A wise mercy. We may not blasphemously think that the end of Gods love manifested in the Gospell is, that men may reject his will propounded in the Law. There is mercy with God, that

that he may be feared. I have heard of a King who built cottages to shelter Serpents, because they could kill men so suddenly; But farre be it from us to think, that this King would build shelters for sin, because it so suddenly kils not mens bodies only (as those Serpents did) but bodies and souls. God in mercy spares sinners, but in justice will not spare sinne. Psal. 130. 14.

2. Gods mercy is a pure, yea a purifying mercy; Purifying souls *2 Cor. 5. 14 συνέχει. Nos totos possidet, vel undiq; circumsistit, sicut fit in obsidionibus. Leigh Cr. S.

(1) By way of engagement. The consideration of the love of Christ should * constrain souls to live to him, who died for them. This is the strongest cord to draw, the strictest band to tye us.

Though

Though tis very high and hard to get the heart under the power of love; yet (as the heavieſt bel which is moſt hardly got up) it gives the biggeſt ſound. The ſhip of the ſoul is never carryed ſo ſwiftly and ſtrongly as before theſe gales. This heats in the thoughts, when they would go away, and off from duty. This would therefore be exceeding ſad, that ſouls ſhould draw iniquity with cords of mercy; that the oile of grace ſhould feed the flame of our corruption, in ſtead of the flame of our devotion.

2. By way of enablement. Chriſtians may do great things through grace ſtrengthening them. One gale of winde is worth a hundred

Phil. 4 13.

ſtrokes

ſtroken of oares. One drop of oile upon the wheel of the Chariot, will further its motion more then the ſtrength of a horſe. A little of this grace will avail more then all the powers of nature. When our hearts are upon the ſhore, and ſtick in the mire of deadneſſe, theſe windes alone can fetch us off: *Paul* laboured abundantly, yet not he, but the grace of God in him. 1 Cor. 15. 10.

Again to take encouragement in ſin from the conſideration of Gods full mercy, argueth groſſe unbelief.

This ſets up ſelf, even corrupt ſelf. This makes grace the ſtring by which prophane ſelf gets into the ſaddle. This is to uſe Goſpell

ſpell liberty as a cloak for licentiouſneſſe. This is exceeding ſad, when men bring the river of ſin to get life from the fire of grace. Men are not contene with poyſon except (with the Spider) they do ſuck it out of ſweet flowers. When men will turn prodigals, will no cheaper ſtuffe then grace ſerve them to ſpend? will men make mortall that which is medicinall?

2. This doth (as much as in creatures lies) debaſe God. It veils the glory, (1.) of God the Father, in effect accuſing him

1. Of fondneſſe: As if God ſhould any way patronize mens graceleſneſſe, becauſe they pretend to an intereſt in his graciouſneſſe. Faith, though

though it ascribes every thing which savours of perfection, yet nothing which savours of imperfection, unto God. Shall this King approve of rebellion in men, because they are his professed subjects? Will a wise earthly father be so indulgent, as that his children may thereby be exorbitant? Nay, are not the flames of wrath hottest neer the Ark? When the destroying Angel is upon his march, doth he not begin at the Sanctuary? 1 Pet. 4. 17.

2. This chargeth God the Father with Injustice. Shall God exclude one out of heaven, who is in the same disposition, fitnesse, and capacity with another who is admitted into heaven? 'Tis true, Heaven is designed

designed for some, Hell deserved of all : Hell is of merit, Heaven of mercy. Yet, 'tis as true, that souls are made meet (though not worthy) to bee partakers of the Inheritance with the Saints in light. The stones of the Temple in heaven are first polished by grace, before they be placed in glory. Shall not the Judg of the world do right? Shal he absolve a wicked soule continuing such? This would be a justifying the wicked.

Col 1. 13. 'Ικανώσαντι.

(2.) Taking encouragement from the fulnesse of Gods grace through Christ to live in sin, dishonoureth God the Son.

1. This thwarteth the end of Christs death. Such sinners

ners justifie in their living what Christ condemned in his dying. Sin never received so fatall a blow as when this *Samson* died. Christ died that he might destroy the works of the devil, and shall we build what he destroyed? Faith nails sin to Christs Crosse, and saith, when Christ came in the flesh we crucified him, when he comes in the spirit, shall he not crucifie us? 1 Jo. 3. 8.

2. This denyeth the Compleatnesse of Christs Redemption. The Recovery by Christ answers the Apostasie in *Adam*. Christ procured for soules, not onely the Favour of God which they before enjoyed, but also the Image of God which they before possessed. Christ redeemed

deemed men not onely from sins Condemning, but also from sins Commanding power. Christ redeemed soules that they might be a peculiar people; Peculiar, not onely in respect of the grace of God displayed on them, but also in respect of the graces of God exercised by them; Peculiar, in respect of the white robes of Christs Innocency, as well as the purple robes of his Satisfaction, in respect of inherent, and not onely in respect of imputed righteousnesse.

Tit. 2. 13, 14.

3. This derogateth from the efficacy of Christs Intercession. Christ prays to his Father that soules may be sanctified through his truth, as well as justified by Gods grace;

grace; that ſouls may bee guided by Gods counſell, as well as received into his glory. Chriſt intercedes for his people, that God may be beſt of all to them on earth, as well as all in all to them in heaven; that here they may bee Holyneſſe to the Lord, as well as hereafter Happineſſe in the Lord; that his Kingdome of grace may enter into us, as well as that we may enter into his Kingdome of glory. Joh. 17. 17.

4. This cloudeth the Glory of Chriſt in all his offices.

1. In his Prieſtly office. Faith looks at Chriſt as a Prieſt dying to ſave men from their ſin, not to ſave men in their ſin. Chriſts love was a Purging as well Mat. 1. 19.

as a Pardoning love, Renewing as well as Redeeming. Libertines pull down True grace, whiles they pretend to set up Loose grace; they straighten it, when they pretend to enlarge it. Had Christ so much love to souls that he would purchase Robes for souls, and yet not so much love as to put these Robes on souls? Hath he delivered their souls from death, and will not he deliver their Feet from wilfull falling?

2. This cloudeth the skill of Christ as a Prophet. This great Doctor doth not onely teach souls things to be beleeved, but he teacheth them also things to be done, not onely to talk of him, but also to walk with him. The

Jer 31 33. Christ with his finger can write on Tables of stone.

light

light which Christ gives to the Elect, is (like the light of the Summers Sun) joyned with heat; They have not onely the Law by heart, but a heart to the Law: Had Christ so much skill as to prepare heaven for men, yet not so much skill as to prepare men for heaven?

3. This derogateth from the power of Christ as he is a King. This King will not suffer sin (another Lord) to have dominion over his Subjects. This King is a King in the midst of his Kingdome. His throne is in the heart: His dominion extends through the life. Will Christ suffer his Subjects to be the devils Slaves? Sin (surely) shall shal be here mortified, though not nullified; thrown down,

Rom. 6 14 ἐ κυριεύσει Sin will be in, it may tyrannize over, but shal not be as Lord of Saints.

though not throwne out.

(3.) Taking sinfull encouragement from the fulnesse of Gods grace drawes a veil over the Holy-ghost. The Spirits work in respect of Sanctification, reacheth as far as the Fathers work in Election, or as the Sons work in Redemption. The Spirit delivereth from the filth of sin those whom the Son delivered from the power of sin. The Spirit comes to them as a Reformer, for whom the Son came as a Redeemer.

I shall onely add one thing more.

To take encouragement to sin from the doctrine of Free-grace, argueth a heart desperately wicked; A heart

1. Rushing into misery,

(

(as a Horſe into the battel) running upon the ſharp Pikes.

2. Refuſing the Remedy; yea, not onely refuſing, but abuſing the Remedy. And (as ſome diſeaſes in the Body) this diſeaſe of the Soul is moſt dangerous, becauſe of the oppoſition of it to the Cure. Theſe Patients throw their Phyſick and their Phyſician from them: Theſe are in a great meaſure guilty of crucifying the Son of God afreſh.

And that I may (if poſſible) make our hearts tender of this ſin, by ſetting forth its hainouſneſſe: Conſider,

1. There ſeems to be ſome kinde of precioufneſſe placed in the blood of inferiour Creatures. But, Gen. 9. 4.

2. There's a preciousnesse
Gen. 9.5,6. evidently placed in the blood of a man. Unjustly to take away the life of a bad man is a very foul sin. Men may not turn Wolves. There are some reliques in him of Gods image. And it argues extreme malice in the Panther, in that he will tear a Mans image when it cannot come at him. And 'tis ob-
Diodati. served by one, that it was the cry of violence (in the old world) which came into the ears of the Lord of Sabaoth. It was this chain which pull'd down destruction from heaven on earth.

3. It is an aggravation of sin to take away the life of a Righteous man To condemn the Just is an abomination
Mat 27.19 to the Lord; *Pilate's* Wife could

could not ſwallow this camell; neither could he in a little water waſh off the deep ſtain of innocent blood.

4. It yet heightens ſin to ſhed the blood of a good man. Pretious in the ſight of the Lord is the blood of all his Saints. *Jeruſalem* ſtoned the Prophets till one ſtone was not left upon another. Pſal. 116. 15.

In theſe glaſſes may Souls ſee ſomething of the wretchedneſſe of that ſin, To be guilty of the Blood of Chriſt. Nay, that the Soul may ſee further, it may aſcend ſome ſtairs higher.

1. Chriſt was a pure man, holy, harmleſſe, undefiled. This Sun had no ſpots. There were o clouds in the cleer day of Chriſts life.

Mat. 27 4, 19, 24. Christ was thrice pronounced Just by his very enemies.

2. Christ was a Publique man. He that touched Christ, touched the Lords anointed. *David* was tender of cutting off the skirts of a Kings garment, surely he would have been tender of cutting off his Kings head. Hee that brought news of *Saul's* death (though hee was a wicked King) carryed his own *Mittimus*, rung his own Passing bell.

3. Christ was more then a Man. Though as God he had no blood to spill, neither could the Creator suffer by the Creature; yet (by virtue of the union of Natures in Christ) his blood Act. 20. 28. is called the blood of God, and

and wrong done to Christ reacheth as high as Heaven.

Thou who takest liberty to sin because God the Father sent Christ to die for sin, hast a heart harder then a *Jew*. Thou rendrest thy sin greater then theirs.

1. The *Jewes* crucified Christ ignorantly, thou dost it knowingly. Had they known, they would not have crucified the Lord of glory. Thou goest wrong with a Candle in thy hand. A sin against knowledg is a sin of a double dye, it is two sins bound up in one. Luk 23.34

2. They crucified Christ in his state of Humiliation; thou (to thy power) crucifiest

Heb. 6. 6. *Ἀνασταυροῦντας ἑαυτοῖς. Crucifigunt ipsis, i. e. quantum in se est.*

fiest him in his state of Exaltion: They when he wore a crown of Thorns, thou when he weares a crown of glory. This is certain, that we cannot actually commit this sin, yet we may virtually bring our selves under the guilt of the sin.

3. The *Jewes* crucified Christ once, Thou crucifiest him often. Every sin which thou committest under the shelter of Free-grace, is as a sharp speare thrust into Christs sides; as a *Pilate* to condemn Christ. Yea, thou art as *Judas*, thou betrayest the Son of man with a kisse. Thou professest him, and yet persecutest him. How sad will it be, if this Blood of Christ be upon thee or upon thy children!

If

If there be abundance of Free-grace in God, This reproves those who goe about to diminish or detract from the fulnesse of Gods grace. The Sun of Gods love is very cleer, yet such is the corruptnesse of mans heart, that he is ready to draw a cloud before it. Some speak as if the torrent of Living Water was not so strong, as if these streames did not rise so high; and whilest some darkens the dispensations of Providence, others darken this dispensation of the Grace of God. *Use* 3. of Reproof.

(1.) Those are here to be reproved who advance too high the light of Nature.

'Tis

'Tis true, There are ſome remains of light, ſome glimmerings in man ſince the Fall. As there is the ſetting of the Sun and a ſetting of the Light, (ſome twy-light remaining when the Sun is ſet) ſo there is ſome twy-light in the Sons of *Adam*, though that cleer Sun be ſet which roſe in *Adam*.

Occaſus Solis & Occaſus Luminis.

likewiſe true, that Grace doth not put this Candle out, but ſnuffe it; Faith being above, not againſt rightly regulated Reaſon. Hee muſt needs have a Reaſon for his Faith, who is commanded to render a Reaſon of his Faith. Yet

1 Pet. 3. 15.

They advance Naturall light too high, who ſay,

That a man without the ſpeciall light of Gods grace

c an

can come to the ſaving knowledge of God.

The light of Nature may diſcover God as a Creator, but cannot diſcover God as (through Chriſt) a Father. Joh. 1. 18.

The light of Nature may ſhew a man ſomething of the equity of the Law, but can not let him ſee the truth and goodneſſe of the Goſpel. Rom. 1. 20.

In reference to the Law: The light of Nature may more cleerly informe men of the duties of the ſecond Table, but very darkly in the duties of the firſt Table.

In reference to the firſt Table; the light of Nature rather diſcovers that God is to be worſhipped, then how he is to be worſhipped; the matter

ter rather then the manner of Gods ſervice.

Nay, conſider the light of Nature in its primitive luſtre: It ſerved to diſcover to man the way of Life, but not the way from Death. The light of the Sun guides men till they come to the grave, but ſhews men no way back again from the grave. I ſhall further preſent three Scriptures.

1 Cor. 2. 14. 1. The naturall man perceiveth not the things of God, neither can he. Spirituall objects cannot be diſcerned by carnall organs. There is neither light enough in a Naturall aire (the letter of the Creature being too ſmall) neither is there ſight in a Naturall eye

eye for such a Discovery. Eye hath not seen thus farre.

2. God brings souls by a way they never knew of. The way of Works man once knew, hee hath now some aim of that way, and therefore it is that naturally men seek life in their owne doings. But the way of grace is a hidden Path, (even from Angels) and 'tis hard to seek life in Christs sufferings. Isa. 42. 16.

They who had this Candle of naturall light snuff'd by industry and education, when they knew God glorified him not as God. They stumbled at their Noon day, they went astray whilest they carryed this Lanthorn. It was not a Lanthorn to Rom. 1. 21.

their

their paths. This light shining into the rooms of their souls (if it was cleer) was not cleansing; (if it was directive, teaching them to know) it was not perswasive, teaching them to doe their duty. This light (at best) was but (like the light of the stars) a weak, not a warming light.

2. This reproves those who advance too high the strength of Nature. Whilest some derogate from the fulnesse of the grace of God as enlightening the judgement, so others derogate from it, as enclining the will. Thus doe they, who under pretence of being Natures friends, are in reality Graces enemies; who cry up Free-will, to the crying down

Sub laudibus Naturæ la. t inimici gratiæ.

down of Free-love.

This they are guilty of, who say:

1. That mans Will can hinder Gods grace. Can the Creature (saith a *Scotch* Divine) hinder its creation? Can the Childe hinder its generation? Can darkness hinder its illumination? Men will undertake to answer that Question of the Apostle affirmatively, Who hath resisted his Will? This is in effect to say, that the Potter hath not power over the Clay; That the thing framed is not, in the hands of him that formeth it. The decree of heaven cannot be frustrated by them that dwel on earth. Rom. 9. 19.

2. This they are likewise guilty of, who say, that

that mans Naturall Will can further his Spirituall conversion, that man hath Naturall power to Spirituall good.

Divines grant that there is a Passive concurrence in Mans Will to conversion. As hard wax is capable of being melted, and a dark room of being enlightned. Though Mans heart be a heart of stone, yet out of this stone may (by divine power) be rais'd a Childe unto *Abraham*.

Wee may likewise consider Gods grace,

as { Preventing, Perfecting.

In reference to preventing grace we are meerly passive. Wee are as paper in Gods hand, who holds us downe

that

that hee may write on us. God ſo doth all, that man doth nothing but reſiſt.

In reference to Perfecting grace: Being acted we act; we apprehend that for which alſo wee are apprehended. *Acti agimus.*

Our Will is free when freed. As the leſſer wheels wee move, though it is from the great wheel of Gods grace that we move. *Voluntas eſt libera, liberata.*

Converſion is either active, whereby being turned wee are inabled to turn; or paſſive, whereby we are at firſt turn'd. Though God ſave us not againſt our wills, yet he ſaves us againſt the corruption of our wills. Souls are made willing in the day of Gods power. Pſa. 110. 3.

Thus ſome affirm, that Converſion conſiſts barely in

a morall suasion. As if in Conversion the Spirit did not effectually perswade and encline the Will, as well as the Word propound the object to the Understanding. When the Scripture saith, that God causeth Souls to walk in his statutes; He doth not onely call them and invite them outwardly, but cause them and enable them inwardly.

Ezek. 36. 26, 27.

To the cleering of this, it is worthy of our thoughts to consider,

1. That the ablest Preachers are not alwayes the most effectuall Prevailers. The most skilful Seeds-men have not alwayes the largest crops. This heavenly treasure is often conveyed through the most earthen vessels; to shew,

1 Cor. 3. 2.

ſhew, that it is not of him that willeth or runneth.

2. Thoſe expreſſions in a Sermon which Miniſters look at leaſt, oftentimes people are taken with moſt. Thoſe arrows which we apprehend as blungeſt, our hearers feel as ſharpeſt. 'Tis a known ſtory of *Auſtin*, who found a ſoul in a Sermon where he loſt himſelf.

3. That though our Saviour Chriſt ſpoke as never man ſpoke, yet there were far more converted by the Miniſtery of the Apoſtles then by Chriſt himſelf; to ſhew, how Chriſt is pleaſed to magnifie his ſpirituall preſence, and the preſence of his Spirit in the work of Converſion. Joh. 16.7.

This

This uſe ſerves further to reprove thoſe who derogate from the fulneſſe of the grace of God in aſcribing worthyneſſe to the works of naturall man. As if God did love ſouls, becauſe he finds them worthy, when it is Gods love alone that makes them worthy. As one ſaith of ſome Authors, that becauſe they could finde no other ſpring for the River *Nilus*, they found one in their own brains: So we may ſay of thoſe men, that becauſe they can finde no other ſpring for the River of God, they goe about to finde one in their owne breaſt.

Now this conceit is eaſily confuted, if we conſider:

1. That

1. That oftentimes God pitches on the vileſt ſinners. Theſe ſtreames of grace oftentimes break in upon the higheſt bankes. The Sun of Gods love often riſeth upon the fouleſt dunghils. The moſt filthy veſſels are often cleanſed. Two ſinners may be grinding at the ſame mill of Iniquity, whereof the groſſer may be taken where the other is left. 1 Tim. 1. 15. Iſ. 1. 18.

2. The time when God comes to convert a ſinner, is many times when ſin is at the higheſt. Hee overtakes us when wee over-run him faſteſt. Grace unhorſed *Paul* when he was riding poſt towards hell. Thus when (like the wilde Aſſe in the wildernesſe) we ſnuffe up the winde of Iniquity at our pleaſure, Act. 9.

pleasure, 'tis Gods time to finde us.

If there be a Fountain of the Water of life, I shall speak a word by way of Direction: How we may come to draw out of this Fountain.

Wouldst thou fetch Water from this spring?

1. Get other springs stopt. Whilest the heart findes contentment in the Nether springs, it will not seek refreshment from the Upper spring. God is a Father to the fatherlesse. In him the fatherlesse finde mercy, and indeed, they alone seek it. God deals with us (as wee with a besieged City) hee stops all ways of supply, that he may force us to yeeld.

Hos. 14 2.

Christ. may say to us, *Quum nemini obtrudi potest itur ad me.*

When

When other Wels are drawn dry, then will we desire to draw water out of this Well of Salvation. When others cannot, we try whether God will.

Those springs which we should get stopt, are

1. Unlawful springs. The heart naturally thinks stoln Waters sweet, loves to pluck Apples of the forbidden tree. Thou shouldst therefore goe to God to work in thee a distelish of these waters of Death, that thou mightest be fit to relish this Water of Life. Take with thee words, and say, Lord, Why should I drink of these pots where death is in the bottome? Psal. 119. 37.
Let the Sun of Divine love put out this Kitchin fire of impure love. Turn away

mine eyes from beholding vanity; that looking off from it I may look up to thee.

2. As wee should labour to wean the heart from unlawfull things, so from lawfull things used unlawfully; from the unlawfull use of our temporall enjoyments. These things below should not

Take up too much of our time. Earth should not justle out Heaven. There is a time for every thing (saith the Wise man) yet 'tis to be feared, that many who finde a time for other things, scarce ever finde a time for prayer. I wish that known story was not too much verified of us, as well as of him, who being asked whether

Eccl. 3. 1, 2.

short; that had observed the Eclipses answered, That he had so much employment on earth, that he could not attend to look up to heaven. I might here seasonably advise men to beware lest earthly employments should occasion their neglect of, or in family, or closet prayers; and especially in reference to morning exercises. To speak after the manner of men: Christ comes many times to thy closet or family, with his bottle to put up thy tears, with his *Aquavitæ* bottle to pour upon thy heart, to cause thee to hear his loving kindnesse in the morning; But when he comes, thou art gone abroad; or if thou beest at home, thy eyes Cant. 5. 4.

and thy heart are slow; thou art asleep when thy Beloved knocks.

And because men are apt to apprehend that morning Dudes are so prejudicious to them in their daily Calling;

I shall desire them to consider;

1. The prejudices and inconveniences are more in fancy then ever they will be in reality. Thy heart herein writes not in the same style with the unjust steward, who for a hundred wrote fifty, and for forty, twenty. But for one it writes ten, and for ten an hundred. That which thou fanceyest as a Mountain thou wilt feel but as a Mole hill: Thou makest things that are not, as if they were

Parturiunt montes, &c.

2. It

2. It is (or ought to be) thy work to consult Dutie, not Danger which may follow on Dutie. Thou shouldst follow God (as *Abraham* did) blinde-folded. And indeed this right eye of Carnall reason must be put out, that thou mayst see the way to Heaven better. Heb. 11,8.

3. Those inconveniencies which are fancyed might easily be avoyded:

(1.) By rising so much more early: When Nature saith, Yet a little more sleep, a little more slumber, a little more folding of the hands; Grace should stir thee up (as it did *David*) early to seek God, That thou mightst sow to the Spirit: In the morning thou shouldst sow thy seed. The first-fruits of Psal. 63,1.

the Day (as well as of the Year) should bee given to God.

(2.) Thou shouldst order thy business so much more wisely. A good man should guide his affairs with discretion. Tis for want of this eye in thy head, that thou canst not make the Duties of thy particular Calling, as helps (not hindrances) to the Duties of thy generall Calling. These two (being subordinate) may agree in one: and the latter thou shouldst have done, and not have left the other undone.

Psal. 112. 5.

Subordinata non pugnant.

(3.) Thou shouldst apply thy self to thy work so much the more diligently: Thou mightest gain more in a day then thou canst lose in an

an hour. We have heard of those, that have laboured when they should have slept, that they might pray and preach at the ordinary time wherein they should be awake; who have given themselves to Civill works in the night, rather then to free themselves from the opportunity of Religious works in the day.

4. Though some inconveniences should be unavoydable, yet godlynesse hath the Promises of this life; and it is good (though it will be better) for thee to draw neer to God. Thou layest out thy money for that which is Bread. Money thus lent will come in with advantage, and such Usurers plowes goe lawfully on the

1 Tim. 4. 8

Sunday. 'Tis an old Axiome, and true, that, No man was ever loser by serving God. Applicable (though to many not suitable) is that *Jewish* proverb, Pay tythes that thou mayst be rich.

I shall onely adde a word more under this head.

As our earthly employments should not take up too much of our time, so they should not take up any of Gods time. Would'st thou see drawing Water out of the Well of life? As thou shouldest have much of the Sabbath on the Week, so none of the Week upon the Sabbath. Every day should be the Lords day, but the Lords day not as every day. Thou should'st be

Isa. 58. 13.

her-

heavenly when about the businesse of Earth, but not earthly when about the businesse of Heaven. On other days God pours out drops, on Sabbath days showres of the Water of life; then the dew lies most on his peoples fleece; then God opens his hand, even his right hand, and filleth soules with his blessings. As you would be Receivers, so you must be Givers unto God on the day which is Gods.

Date Deo, quæ Dei sunt.

2. Labour to see the Necessity and Extellency of this spring, of this Fountain of the Water of life. *Direct. 2.*

In two glasses thou mayst see a Necessity of Abundance of grace, or the Fountain of the Water of life.

2. In the glasse of the Law; and herein thou shouldst look,

(1.) To the rule of the Law. The streams of Grace
1 Jo. 5. 4. must needs rise high, which carry thee to the love and obedience of every precept; to the ridge of the Rule, to the top of this Mount of Holyneſſe, in reſpect of thy aim, though not in reſpect of thy attainment. If thou keepest the Commandements; the Commandements be not grievous. If theſe great burthens ſeem little ones, they muſt be laid on Free-graces ſhoulders. If thou beeſt one who haſt reſpect unto all Gods Commandements, thou muſt needs ſay, By the grace of God I am, what I am.

(2.) If thou lookest to the rigour of the Law. Thou canst not carry fire in one hand and water in the other. Thou canst not set thy good works over against thy bad ones, thy praying against thy sinning; and so think to make even. Thou wilt finde that when thou hast shot highest, thou hast falne short of the White; thy very righteousnesse will appear to be but as rotten rags, which will not hide thee from the wrath of the Lamb, and of him that sits upon the throne. So exact is the Law, that if thou couldst make straight paths to thy feet all thy life, and yet but take one false step at thy death, it would send thee to Hell. Therefore, if an infirmity

Isa. 64 6.

would

would damn thee, there must needs be abundance of grace, which (notwithstanding all thy enormities) doth yet save thee.

2. Another glasse wherein thou mayst see need of abundance of grace is the glasse of Affliction. Therein thou shalt or mayst see thy sin, (probably thy sinfull nature) brought to remembrance. Therein thou shalt or shouldst see earthly Physicians of no value. Then may the wind of temptations be high, the wrath of God seem hot; and then how needfull will these long robes of grace be to cover thee, these living Waters of Gods love to cure thee? If thou canst not endure the little finger, how wouldst thou

ction bear the loins? if not a spark, how wouldst thou dwell with everlasting burnings? Isa. 33. 14.

Concerning the excellency of this Fountain of living Water, I have spoke so much that I leave that, and proceed.

If thou draweſt out of this Well, thou must bring thy buckets. Direct. 3.

I shall onely name four buckets, *viz.* Two spiritual graces, and two secret duties.

1. Bring the bucket of humility. God giveth grace to the humble. The Sun is highest when the shadow is shortest: They are highest in Gods eyes, who are lowest in their owne. To him will 1 Pet. 5. 5.

God

Isa. 66. 2. God look, even to him who is of a contrite spirit. Christ vouchsafed to dwell in the *Centurions* heart, who thought that he was not worthy that Christ should enter into his house. Tis storyed of the *Ægyptians*, that they dig ditches to contain the water of the River when it overflowes; Humility is that ditch which we should get digg'd in our hearts, to receive the overflowings of this River of God. The streams are sweetest where the valleys are lowest.

Verba notitiæ denotant affectum.

2. Bring the bucket of Faith. He that cometh to God must believe, though he may come to duties who doth not believe. This is the Conduit pipe through which that River empties it

Heb. 11. 6.

selfe;

ſelf, the ſtreames whereof make glad the City of God. As wee muſt have one eye downwards, ſo another upwards; as Humility muſt carry us out of our ſelves, ſo Faith muſt carry us unto our Saviour. We may lay thoſe Scriptures together; With joy ſhall ye draw; and, In whom beleeving you rejoyce; and thoſe two will ſpeak this one truth. Iſa. 12. 3. 1 Pet. 1. 8.

3. Exerciſe thy ſelf unto Meditation. Though the Water of life deſcend plentifully into the publique Ordinances, yet it is but uſually like a landflood, ſome flaſhes whereof are upon the ſuperficies of the ſoul for preſent, whiles for want of Meditation it ſoaks not into the heart for future. Eating without

Col. 3. 16. without digestion neither nourisheth body or soule. Hereby it is that the Word of Christ dwelleth in us: Otherwise it is but at the best as a way faring man that lyes for a night. To chew the cud is a signe of cleannesse reall, and not onely ceremoniall.

Κατοικεῖν, est fixum & perenne domicilium habere.

4. Be diligent in the use of secret prayer. When thou Mat. 6. 5, 6. prayest, often (though not always) enter into thy closet. Self-love & the wind of spirituall pride may carry men to pray with others; but that wind doth not usually arise from this point of the compasse, which carries men constantly to pray alone. The more secresie, usually the more sincerity. Those duties are most done without suspi-

clon

tion which are done within doors.

When we are in Closet prayers, usually,

1. Our hearts are most open, our confessions are most free. There may wee pour out our hearts like water. In publique prayers we rather pour out our hearts like oyl: Now (you know) when oyl is poured out, there will yet some stick and remain within; but water may be clean poured out. In publique confessions wee are more generall; and desire to hit upon others sores; but in private we touch most upon our owne. Here wee strike at the right vein to let the bad blood out. Lam. 2. 19.

2. In private our petitions are more particular. We usu-

ally,

ally run most where the breach is widest; and oftentime there is one thing
Psal. 27.4. which we desire of the Lord, one string upon which we most strike, one nail which we most hammer.

And as our hearts; so

Then Gods heart is most open. Hypocrites (like the Nightingale) may winde up their hearts to a high pin; when many are auditors, they may pray to be seen of men: But that voyce is sweetest in Christs eare
Cant. 2. 14. which comes from his Dove, when she is in the clefts of the rock, and secret places of the stairs. Christ (saith one) herein seems to be bashful, in that he most kisseth his undefiled when alone. Thou mayst bee (as that Ancient was)

was) never leſſe alone then when alone. Thou mayſt have ſweeteſt converſe with God when thou art moſt retired from men.

Nunquam minus ſolus quam cum ſolus.

I ſhall onely adde a word, that when thou comeſt to draw with theſe buckets of duties,

1. Thy buckets muſt be wide. Thou muſt in thy prayers bee importunate: Knock hard at Heaven gates, if thou wouldſt have them open. Be not a dull begger, leſt thou beg a denyal. Strike upon the rock (as *Moſes* did) once and again; yea, leave not ſtriking till theſe waters of Grace guſh out. Be fervent in ſpirit (when in this duty) ſerving the Lord. Go to the top of the Mount, not onely ſeven times (as the Prophets

Qui timidè rogat, docet negare.

Rom. 12. 11. Ζέοντες, Boyling hot.

Prophets man did) but seventy times seven, till thou seest the cloud of Gods goodnesse appearing. Urge God

(1.) With thy own wants. Present him with thy misery as a fit object of his mercy, with thy wounds as an object fit for his cure. He who hath formed bowels in us, hath bowels infinitely more sounding in himself. His compassions fail not.

(2.) Urge God with his promise and power to supply those wants: Say thou, Lord, thou art as faithfull to make good, as thou art free to make promises. Thou hast said, that thou wilt give

Rev. 22. 17 to souls that are athirst the living Water, that they may drink. Lie at the foot of the promise, and be not beaten off;

off; give God no reſt till he give thee reſt. Say further, 'Tis eaſie with thee, Lord, to fill my ſoul, and to ſay, Be filled. Thou mayſt but ſpeak, and it will be done; Thou canſt fill me, and yet thou thy ſelf not be emptyer. 'Tis as eaſie with thee to make alive as to kill, to lift up as to caſt down.

2. Thy bucket muſt bee empty. Thou ſhouldſt prepare for thy prayer, and yet not reſt in thy preparation. Doe not ſo much as whiſper that thou haſt any ſtrength or merit of thy own: Say not in thy heart, For my owne righteouſneſſe; ſay not this, no not in thy Bed-chamber. Our very preparations for Duties, herein are like thoſe Poſt-horſes, which will not goe Deut. 9. 4.

goe beyond their stage: They will goe with thee to the dore of Duty, but there leave thee; and there thou shouldst leave them, and lean onely upon Christ, expecting assistance (yea, and acceptance too) as if thou hadst made no preparation.

Above and in all thy endevours, let thy eyes be towards God, that what thou knowest not, he'l teach thee; and that wherein thou canst do nothing, he will do in and for thee.

Having

HAving spoken somewhat to the two first Doctrines, I now come to speak something of the third.

God will give to soules that are athirst of the *Fountain of the Water of life*, or of the fulnesse of his grace in Christ.

In the prosecution of this Doctrine, I shal endevour to shew in the first place,

Quest. What I understand by this thirst, or being athirst.

Answ. 1. If we look to the Word, it by a Metaphor signifies an earnest breathing, a vehement desiring of the soul, such a one as resembles the thirst of the body. And is here used to denote, not that

διψῶντι.

that naturall thirſt which is in all men; nor yet that carnall thirſt which is in bad men, who drink iniquity like water; but that ſpirituall thirſt which is in good men, whereby they do ſtrongly and ardently breath after Gods love in Chriſt.

Anſw. 2. If we look on the thing, it implyes chiefly two things.

1. An inward ſenſe of our own vileneſſe. Bodily thirſt implyeth a pain in the bottome of the ſtomach, for want of naturall moyſture. Spirituall thirſt, a pain and griefe in the bottome of the heart, for want of ſpirituall moyſture. A thirſty ſpirit is one that's poor and needy, and wants water: Others Rev. 3. 17. indeed are poor, and [illegible] rich,

rich, because insensible of their poverty: But such a spirit is not onely a poor spirit, but poor in spirit; others are as poor as they, but not poor as they.

2. It implyeth an earnest seeking after Gods goodness: Thirsty spirits are not onely poor and needy that want water, but that seek water. As the heart of a thirsty man after the water-brooks, so pant such soules after the Lord their God. Isa. 41. 17.

I may distinguish of spiritual thirst, which is either

1. A thirst of Indigency. Such a thirst as is in soules, who want (if not faith, yet) assurance; who though this Water of life bee come to them, are not yet (in their own apprehension) come to *Sitis indigentiæ.*

it, who ſee themſelves ſaln, and yet hearing of a *Jacobs* ladder by which they may be reſtored, are thus breathing: Oh that I might climbe up
Pſ.63 1,2. this ladder! Oh that in this dry land and barren wilderneſſe, where no water is, we might ſee Gods power and his glory! As 'tis ſaid of one, that hearing of two kinde and cordiall friends, he wiſh'd he might make a third; ſo the thirſty ſpirit (at the firſt converſion, or in after deſertions) aſſenting to Goſpel promiſes as good in themſelves, and as better to it then all the world, could it but attain to them, doth earneſtly long, and conſtantly pant and gaſp after them.

2. There is a thirſt of com-

placency.

placency. Such a thirſt is in ſoules, who having taſted the Water of life here, doe yet breath after a freer and fuller enjoyment of it hereafter. Thus the Spirit and the Bride ſay to Chriſt, Come. They who have Chriſt with them, are panting that they may be with Chriſt. A fiſh may have ſo much water in a little paile as ſhe may live by; but what is that to the whole Ocean? Saints have ſo much of Gods grace manifeſted to them here, as may ſerve to maintain their life; But what are theſe drops to the whole Ocean? theſe morning glympſes to the noon-day? This life is therefore a life of deſire, the future life a life of ſatisfaction.

Sitis copioſioris fruitionis.

Rev. 22. 17

I ſhall now come to ſome Demonſtrations, to ſhew, that God will give of the abundance of his grace to thirſty ſouls.

The truth hereof may be demonſtrated, if we look to all the Perſons in the glorious Trinity.

Demon. 1. If we look to the Father, and eſpecially to the three attributes of his, Mercy, Juſtice, and Truth.

If we look to the Fathers mercy. Mercy reſpects objects of miſery; and ſhall not Gods heart work towards them whoſe hearts are working towards him? Shal wounded ſouls lie (like the wounded man between *Jeruſalem* and *Jericho*) and the good *Samaritan* (with the Prieſt and Levite) pa[ſs] by

by them? When ſouls lie in their blood, and no eye pities them, ſhall not the Lord caſt an eye of pity on them? Others pour in vinegar, but ſurely he will pour in oyle. Shall not the Father of mercies ſhew mercy? God is ſtyled the Father of mercies: Ezc. 16.6.

(1.) To ſhew us that mercies iſſue freely from him. God is no where ſtyled the Father of Judgements; though they come from God efficiently, yet they come from Man meritoriouſly. They are (as to merit of them) ſpun out of our bowels, whileſt mercy ſpringeth meerly out of Gods own bowels. Judgement is called Gods work, even his ſtrange work; to ſhew, that 2 Cor. 1. 3.

this fire is fetcht from God (as fire out of a flint) not without much striking. But, Mercy, that is (as wee may
Mic. 7. 18. say) Gods *Benjamin*; the attribute of Gods right hand; Mercy pleaseth him. Mercy comes from God as Water from a fountain, freely.

(2.) God is styled the Father of Mercies, to shew, that those mercies or bowels which are in others are infinitely more in him. Yea, mans mercies (if compared with Gods) are but as the drop to the bucket, and the small dust to the Ballance.
Ps. 103. 13. As a Father pityeth his Children, especially when sick, opening his heart widest, when their straits are narrowest: So (and infinitely more) doth the heavenly

Father.

Father pity his wounded children, holding their heads when they ake, pouring his *Aqua vitæ* into them when they faint. Hee that formed the eye, ſhall not he ſee? He that teacheth Man pity, ſhall not he pity?

2. The truth of this Doctrine will appear, if we look to God the Father's Truth. God hath ſaid, that he will pour out water upon him that is thirſty, and floods upon the dry ground. God will not onely drop, but pour, and he will pour out not only ſtreams, but floods upon thirſting ſouls. They ſhall have grace, and they ſhall have it in abundance. Now if in *Pythagoras* his ſchool [he hath ſaid it] was ground ſufficient for doing: Iſa. 44. 3. αὐτὸς ἔφη.

in Christ's school, God hath said it is ground sufficient for beleeving. Faithfull is he that hath said it, who also will doe it. You have heard (probably) of the King who had one hand longer then another; Many earthly Princes have (if not one hand longer then another) their tongues longer then both their hands. But the Prince of heaven his performances never are beneath his promises.

3. The truth of this Doctrine is evident if we look to God the Father's Justice; and this falls in with the second Demonstration.

Demon. 2. That God will give of the abundance of his grace to those who are athirst, wil appear, if we look to God the Son. 1. If

1. If we look to Christ's paying for such souls when he was on earth. Christ hath opened a vein whence grace may issue out to them with his own blood. His blood is as the key of heaven to open it to them and for them. If wee (with this spirituall thirst) confesse our sins, God is faithfull and just to forgive our sins. God is not onely mercifull, if we consider who are the Receivers; but he is also just, if we consider who was the Redeemer.

Sanguis Christi est clavis Paradisi.

1 Jo. 1. 7.

2. If we look to Christ's praying for such souls now when he is in heaven. This High-priest is touched with their infirmities; and though he be free from passion, yet he is full of compassion. In thirsty spirits Christ sees a

Heb. 2. 17, 18.

Manet compassio in statu impassibilitatis.

ſpecial reflexion of himſelf; Hee was tempted that hee might know (experimentally) how to ſuccour thoſe who are tempted. He bore the heat and burden of the day, that hee might help thoſe who follow him in the evening. And certainly if Chriſt pray, he wil prevail. If God the Father be loath to deny the Saints prayers, hee will not deny their Saviours prayers. If he will not deny thoſe who are Sons by grace of Adoption, will he deny him who is the Son by eternall Generation?

Demon. 3. That God will give of the abundance of his grace to thirſty ſoules, is manifeſt, if we look to God the Holy Ghoſt.

The holy Ghoſt hath fitted thirſty

thirſty ſpirits for grace, and therefore will fill them with grace. If Nature doth not, certainly God doth not, make any thing in vain. Hath God opened their mouthes wide, and will not hee fill them? Hath God prepared the room, and will not hee poſſeſſe it? Are the everla- ſting dores of theſe ſpirituall Temples liſted up, and will not the King of glory come in? Shall not ſuch deſiring hearts have the deſire of their hearts? Hath God wrought the affection, and will he not reach the object? Doth God ſatisfie the deſire of every creature, and ſhall he not ſatisfie the deſire of the New creature?

Deus & Natura nil faciunt fruſtra.

Pſ. 24.7,9.

Pſ. 145 6.

I come now to the Reaſons why God will give of the abun-

abundance of his grace to thirsty souls.

Reas. 1. Thirsty spirits are made ready to receive of Gods grace. These vessels are most fit to have of this Water conveyed to them.

1. They are great vessels. The soul of man is of a large capacity. Man is by some called, A little World, but in respect of his soul, he is the greater World of the two, greater then the lower World.

2. These vessels are open. Though you cast a great vessel into the sea, if it be shut it cannot receive Water. Hence is it that profane persons, whose hearts are shut with grosse evils; and Justiciaries, whose hearts are shut with a false conceit of great good;

in

in the midst of plenty are scarce, in the midst of riches poor; want the grace of the Tender in the midst of the Tenders of grace.

3. Those vessels are opened wide. Thirst doth enlarge the desires, it widens the soul. Though a vessell be great, yet if the mouth of it be little, it receives in little water, it is long filling; but these mouths are opened wide, and therefore will God fill them. Psa. 81.10.

Reas. 2. Thirsty spirits are made willing to accept of those terms upon which God gives his grace. Other souls they would have Christ, but upon their own terms; These wil be content to have him upon his own terms. Hypocrites sometimes seem to bid fair for the pearl of great price,

but

but will not come up to the market. As it is with a Chapman, who likes a peece of ware, but likes not the price. So other mens desires after Christ are conditionall, not absolute; but those men are
Mat. 16. 24. willing to deny themselves, to take up their crosse and to follow Christ.

1. A thirsty spirit will be content to deny it self, yea, that which we call Religious self: Formall Hypocritical spirits are ready to say, Shall we leave our fatnesse and sweetnesse, shall we lay our honour in the dust? The full soul loaths a honey-
Mat. 9. 12. combe. The stomach of a Pharisee surcharged with the superfluity of its own righteousnesse, loaths and likes not the honey-combe of

Christs

Christs righteousnesse. But when God hath wrought this spirituall thirst in us, then skin for skin, and all that we have we would give for his grace. When we are thus hungry, we shall not stick for our birth-right. Those things which to us were gain, wee shall then count losse for Christ. The skale will be turn'd, then shall we rather cast all our wares overboard, then not embarque with Christ. Phil. 3. 8.

2. A thirsty soul will be content to take up its crosse. A thirsty man will break through fire; hunger and thirst will break through stone-walls. A thirsty Christian will goe to the Well of life, though (with the Martyrs) he goe thorough the fire *Per mare, Per ignes.*

fire of death. Such a one will not stumble at a block if it lie in the way to heaven. Such a one will take up its crosse, not onely bear it, but take it up. As it will not step out of the way to incurre, so neither will it step out of the way to avoyd trou-
Heb.10.37 ble. Such souls will take joyfully the spoyling of their goods; will unlade, rather then their passage to heaven should be stopped; they'l rather choose to meet with stakes and faggots, then to part with Christ.

3. A thirsty spirit will follow Christ. Such a spirit will follow the Lamb whithersoever he goeth; its endevours will be proportionable to its desires. 'Tis not a Lyon in the way which will

will make it turn back. A thirsty groan will not onely labour, but sweat to obtain water: A thirsty Christian (like the Spouse) if he finde not Christ on his bed by night, will get up, and goe up and down the streets. Such a soul will not onely dig, but dig deep. And certainly when they follow on to know the Lord, his going forth is prepared as the morning; though the night may be long and dark, yet shall the Sun of Gods grace in due time dawn and arise upon them. Can. 3. 1, 2.

On thirsty souls God doth most attain his ends in bestowing his grace. *Reas.* 2.

1. Thirsty spirits will prize grace most highly. Some say that there are stars which may

may be beſt ſeen in deep pits; in the deep pit of its own nothingneſſe can a thirſty ſoul beſt diſcover the cleer ſtar of Gods graciouſneſſe. It is a Proverb; As waters to a thirſty ſoul. When we draw ſo neer to the grae, if there
Job 33. 23, 24. be a Meſſenger to ſhew unto us our uprightneſſe, he is to us one of a thouſand. One ſnip of light breaking into the dungeon, doth much revive the Priſoners of hope.

2. Thirſty ſpirits will peaiſe God for his grace moſt
Pſ. 63. 3. v. comp. with 1, 2. cordially. How will they praiſe God for heaven, who have come away by the gates of hell? How ſweet wil the haven be, when we have long been toſſed? When ſuch ſouls taſte Gods loving kindneſſe better then life, their lips will

will praiſe God; they cannot farewel and ſay nothing. The longer a Chriſtian hath been winning a mercy with prayer, the longer will he be wearing that mercy with prayſe.

3. Thirſty ſpirits will uſe grace moſt carefully. They that live prodigally never knew what it was to come by an eſtate of grace. They will not laviſh grace away, who have bought it ſo dear. They who experience how rich ſtuffe this is, will be very tender of it. God forbid that they ſhould ſin, Rom. 6. 1. that grace may abound; who for this are grieved that they ſin, though grace do abound. Shall we ſpend becauſe God doth ſend? Let not ſuch a ſecret enter into our ſouls.

I now come to apply this Doctrine, and shall look upon it (as upon all Scripture) profitable for Doctrine, for Reproof, for Correction, and for Instruction in righteousnesse.

Use 1.

Negative Branch.

We may here be informed

1. Of the great reason why souls receive no more out of the Fountain of the Water of life. Did the children cry, this breast should be opened; We receive not

Jam. 4. 2. because we ask not. They that seek finde, and to them that knock is opened the dore of hope. We are all a dry land, because we are not as a thirsty land.

Branch. 2. This may inform us of the Graciousnesse of God, in that he requires no more of souls but that they should be

athirst.

thirst. God looks for no more in them to whom he gives, but onely that they have a hand to receive. And consider,

(1.) This hand is an empty hand. They who buy of Christ, buy without money. Isa. 55. 1.

(2.) This hand whereby we receive, is a hand which God himself doth give; of his own we bring him.

3. Wee may here be informed of the difference between that thirst which God will satisfie, and that thirst which God will not satisfie. *Branch.*

Though God will thus respect thirst, yet not the thirst of Reprobates, whose consciences are awakened on earth. Thou who dost not thirst whiles the Water of life is neer thee, mayst thirst when

when it is turn'd away from thee; yea, thou mayst live
Amos 8. to see a famine in the land,
11, 12, 13. not a famine of bread, nor a thirst of water, but of hearing the Word of God; thou mayst with the fair Virgins faint (yea fall) for thirst. When God cryes, thou dost not answer; when thou cry-
Prov. 1. 24. est hee may not answer. Thou mayst be paid in thine own coin, and have Gods deaf ear turn'd upon thee, whose deaf ear hath been turn'd upon God.

2. God will not satisfie the thirst of the damned in
Luk. 16. hell. He who would not give a crum, could not get a drop. In hell thirsty creatures cannot procure a drop of puddle water, much lesse of precious water. In hell is a

worm

worm ever gnawing, a fire ever burning, which the breath of the Lord as a stream of brimstone doth kindle. In hell (if not on earth) shall that word bee made good——Gods servants shall eat, when the wicked shall be hungry; Gods servants shall drink when they shall be thirsty. Is. 65. 13, 14.

Now consider, that herein differeth the thirst of a Saint from that of the Reprobate.

1. The thirst of a Regenerate man may be (yea, often is) joyned with doubting, but not with despairing. There may be in a Saint a prevalency of fear, but not a nullity of faith. A Saint may be troubled on every side, yet not distressed; perplexed, but not in despair. The flood may

2 Cor 4.8. ἀ στενοχωρούμενοι. *Non in angustias redigimur, sic ut evadere non possimus.*

may compasse a good man about, yet so that he is not without all hope of a Creek whereby to escape to the haven. Ducked deep Saints are, drown'd they are not. They dare not altogether deny God to be on their side; whence it is, that the proud waters (which goe up) doe not goe over their soules.

2. The thirst of a gracious man is, not onely to be freed from evill; but to be put into the fruition of God the chiefest good: Neither is the thirst of a Saint onely, that it may enjoy God hereafter, but also, that it may honour
Mat. 3. 7. God here. A generation of vipers desire to flee from the wrath to come: It is the evill after sin, not the evill of sin, which Reprobates

thirst

thirst to avoyd. It is the burning of hell fire without them, not of this fire of lusts within, whereof they are weary. But Saints thirst to live in Gods fear, as well as to die in his favour; to bee ruled by Christ, and not only to rule with Christ; to be subject to God, as well as to be saved by God.

Non peccare, sed ardere metuunt impii.

I shall onely adde this Caution.

That 'tis hard (if possible) to say, that any particular mans thirst is the thirst of a Reprobate, whilest he yet lives.

That thirst which is kindled by fire from hell, may make way for that thirst which is kindled by fire from heaven, (as the Needle makes way for the thred.) Good

men generally [illegible] (though not again) the [illegible] ric of bondage, [illegible] Conviction usually [illegible] before Conversion, [illegible] Baptist before Christ. And therefore is it, that we have better hopes of our people when they are sick, then when they are whole; when their consciences are so awakened, then when they are asleep. To this purpose I have heard of one, who hearing one cry out in a Sermon that he was damn'd, wished that a hundred of his people more were so damn'd.

Use 2. Πρὸς ἔλεγχον.

The second use of this Doctrine may bee for Reproof.

If God will give of the abundance of his grace to them

[illegible] athirst,

This reproves those who doe not so much as truely thirst after this grace of God. The Well of Jesus is little desired, though very desirable. Many have not so much grace as to breath after grace. They desire not the knowledge of Gods wayes. 'Tis sad that men have not the knowledge of his wayes, but sadder that men will not have it. 'Tis sad that the Gospel Remedy should be so undervalued, that men should so lightly esteem the Gospel of their salvation. Job 21.14

1. This remedy or recovery by the grace of God is an easie one. God requires no more but that soules should thirst; and surely, had God required great things Mat. 11.29

of men, they would not have done them; when he requires but this, and yet soule will not doe it. This yoak of Christ is easie, and this burthen light. God having promised to work in his Elect what hee hath commanded should be wrought by them. We may well say to God, Give what thou commandest, and command what thou pleasest.

Da quod jubes, & jube quod vis.

2. This remedy is the ultimate one. The bels of Christ ring the last Peal. How shall we escape if we neglect this great salvation? We shall not escape. This is the condemnation (the highest step of the ladder next turning off) that light is come into the world, and we love darknesse. Now is the accepted time.

Heb. 2. 3. It is a *Quomodo non dubitantis, sed vehementer negantis.*

time. Now or (it may be) never. This is sure, that none ever entred heaven but by this dore. None ever had the gates of heaven opened, but they who had a Mediator for their Porter.

The third use is for Cor- rection. Use 3.

This use may serve to correct the errour of those who mistake a Formall for a Spirituall thirst.

If thy thirst be a Spirituall thirst,

1. It is not onely a desire after grace, but an earnest desire. It is true, that the Saints breath is not alwayes so strong: They are sometimes short-winded; yet it is as true, that this stream is ordinarily far stronger then

that which springs in and from the heart of a hypocrite. As new born babes, Saints desire the sincere milk of the word. New born babes catch at their Mothers breasts; and in spirituall life (as well as naturall) may be discovered by crying.

1 Pet. 2. 2. Ἐπιποθήσατε. *Adauget ἐπὶ significationem verbi simplicis.* Vid. Leigh c. 3.

2. A good mans desire after grace is an active desire. A gracious hearts desires are not choaking desires. Many content themselves barely with desiring. Their affections are like *Rachel*, if beautifull, yet barren. But good souls are not as the soul of the sluggard, which desireth, and hath nothing, they will up and be doing; yea, they will come to Christ (as Christ came to them) leaping over mountains, and skipping over hills.

3. A

3. A good mans desire after grace is an inward desire. The desires of Hypocrites are (but at the furthest) outward desires. Their inward desire is, that their Houses shall continue for ever; They desire grace and glory, but 'tis from the teeth outwardly; They are (as the standing pool is) cleer at the top, but muddie at the bottome. On the other hand, a good mans outward desires may sometimes be for earth (in a gracious heart the skum may be on the top) but his inward desires are for heaven. If a gracious man was ripped open, if his inside was turn'd outward, the desires of grace would be found lying next his heart. Ps. 49. 11.

4. A good mans desire after grace is a Preventing desire. Grace is the fairest flower, the brightest star in a believing eye.

Ut in stellis lumen minores.

5. Such a man is unsatisfyed in the want of grace. What is Paradise to him without this Tree of life? It is not hearing, or praying, or meditating, but Christ in these, and the Father shews free-grace in them which the soul seeks. Their desire is not after the Kings favourites, but after the Kings favour. They are not like those Sutors who embraced the Hand-maide instead of the Mistresse. It was (as I have heard) an unsanctified petition in a good mans prayer, Give us Christ, or give us nothing. Let him kisse

kisse me (saith the Spouse) Cant. 1. 2.
There's a Relative without an Antecedent; she speaks of an *Individuum vagum*: As if every one knew her meaning, as if there were no more [Hims] but one; as if the cleerenesse of this star clouded all the rest.

2. Such a man is sweetly solaced and satisfied in the enjoyment of Gods grace. If God wil shew such a soul his face, it saith (with *Esau*) Gen. 33. 9, that it hath enough; yea, with *Jacob* (as some read it from the Originall) that it hath all things. If after all the souls sore travell, this blessed Babe be born; if after a long and dark night this day-star dawne, then the soul is even in a corner of heaven upon earth. There is

Heb. hath no Plurall number.

a reſt for the people of God, though there bee no more reſts then one: This is that
Pſa. 4.6,7. wine that makes glad the heart of a good man, and that oyle which makes his face to ſhine. Under this ſhadow the ſoul ſits down with delight, and takes it reſt.

5. A gracious mans deſires are conſtant deſires: Their goodneſſe is not as a
Hoſ. 6. 4 cloud, or as the morning dew, that paſſeth away. Though theſe winds may ſeem ſtrong in Hypocrites, yet they are ſoon over; it is but a blaſt, it is a falling wind; though it was ſtrong at firſt, yet its ſtrength decayeth; whiles in good men this wind is a riſing wind, though it may fall for a little, yet it riſeth higher afterwards.

wards. The streame of a hypocrite resembles a flood; whilest the desire of a true Beleever is as a river which runs continually. The bigger spirituall children grow, the louder they cry.

The last Use which I shall make of this Doctrine is for Instruction in righteousnesse. In this I may endevour to shew, (1). Whence it is that we doe not more thirst after this Water of life.

Use 4. Περὶ παιδείας τῆς ἐν δικαιοσύνῃ.

(2.) The way wherein the Spirit ordinarily works this thirst.

1. It is from the losse of originall integrity. Before the Fall there were no Malignants; Man was a well-affected person. Those wheels of our desires moved regularly, whilest Innocency was the

the first [illegible] the sharp end of [illegible] downwards; [illegible] sections upon these things on earth, and took them off from the things above, where Christ sits at Gods right hand. And as in the first *Adam* we lost, so should we labour through the second *Adam* to regain these spirituall desires. The constitution of our souls will never be healthful till they return to their native air.

2. It is from the temper of Mans body. Good men (whilest below) are but like Meteors that hang betwixt earth and heaven; As they doe not (with others) sink down to earth, because of a spirituall soul which carryeth them up; so they cannot

fully

[illegible] and vigorously (as they [illegible]) fear up to heaven, [illegible] of an earthly body which keeps them down. In this sense where the spirit is willing, the flesh is weak. How often doe Saints finde, that when the soule should fally forth, they hear the voyce of flesh behinde them, saying, This is not the way, walk not in it! And certainly (if good mens bodies be) bad mens bodies are heavy clogs to them. There's a stone (if not at a wicked mans leg) in a wicked mans heart, which keeps him quite down.

3. It is from the power of our corruptions within. Bad men are wholly in the bond of Iniquity; like the Woman in the Gospel, they are Acts 8.23.

are so bowed downe, that they cannot bend up: Through the dominion of sin, To will is not present with them. The unruly horses of lusts run away with the chariot. As ever wee would run the race which is set before us; wee must, through the strength of our hair, but of our head, break these Bonds asunder.

4. It is from the strength of temptations from without. Hee that letteth will 2 Thes. 2. 7. let. The Prince of the power of the air, the spirit that worketh in the children of disobedience, goes about to blunt the edge of our desires towards heaven, to naile down our hearts under the power of these things on earth. They strive against the

the ſtrong ſtream of Satans temptations, who advance heaven-wards.

Further, that poor creatures doe not deſire the Water of life (the Free-grace of God)

(1.) It is becauſe they live too much by ſenſe. Man being in honour, and underſtanding not, is become as the beaſts that periſh. We look too much at the things which are ſeen. Our wiſdome is (as that wiſdome which is from below is) ſenſuall. We are too apt to build Tabernacles, when we ſhould be building Tombes; to ſay in this Valley (what *Peter* ſaid in the Mount) that it is good for us to be here. We judge by outward appearance, not much unlike

her

her who conceited (whilst she was turning her Wheel) that her Wheel was bigger then the Sun. We should not then look at the things that are seen, so as not to look beyond them, at the things which are not seen.

2 Cor. 4. 18. τὰ μὴ βλεπόμενα. Not looking at those things that are seen as at our mark, scope, and aime.

(2.) It is because men live soo little by Reason. The unruly Army of the Affections have pull'd down the Parliament of Reason in the soul. We naturally look at spirituall things with the owle-eye of corrupted reason, which cannot judge of things that differ, and so not approve of the things which are more excellent; and thence is it that the verdict is not rightly given up, because the Judg is not rightly informed.

Reason

Reason rightly regulated will dictate to us, that this Water of life is most desirable.

1. If wee look to the souls spirituall nature. The things below do not deserve nor bespeak the souls condescension to, or complyance with them. The fish might as well live in the air, and mens bodies might as soon live in the water, as their souls can live out of, and without the Water of life. 'Tis pity that the soul (like the Flie) sits upon sords, when (with the Bee) she may sit on the sweet hearbs of grace. If *Themistocles* would not stoop to gather the spoyls, as thinking that below a Souldier; much lesse should we stoop so low

Spiritualia sunt animæ cognata.

as to gather up these earthly contentments eagerly, thinking it below Christians. Yea, the much more unworthy of the better part of a new man, seeing it is unworthy of the better part of a meer man.

2. If we look to the soules vast capacity. Puddles might sooner fill the Sea, flame might sooner supply the want of the sun; then other waters can fil the soul. There is a kinde of infiniteness in mans desires in this respect, they run *in infinitum*, because they run to him who is infinite. Mans soule till she comes to God, is herein like the Philosophers *Materia prima*, in that she is alwayes desiring. She is in the World (as *Israel* in the wil-

Semper in appetitu.

wilderneſſe) wanting water, till ſhe ſtrike upon the rock of ages.

3. If we look to the ſouls endleſſe duration. Other waters will not run to Eternity, onely grace and the things which are not ſeen are eternall. Thou who makeſt houſes of clay thy dwelling place, where wilt thou dwell when thoſe houſes are pull'd down? 2 Cor. 4. ult.

(3.) Laſtly, that ſouls do not prize, or thirſt after the Water of life, is from this:

Becauſe moſt men live not at all by grace: 'Tis for want of grace that men doe not deſire grace. If men were riſen with Chriſt, they would ſeek this river which runs above. They who live a ſpirituall life, deſire ſpirituall Col. 3. 1.

small food for the preservation of that life.

More particularly, natural men want,

1. A spiritual knowledge to discern the worth of the Water of life. They who know it love it; and the reason why any love it not, is because they know it not. Did our Apprehensions lead, our Affections would follow; our eyes would affect our hearts. A Pibble and a Pearl are both as one in a blinde mans eye. That connexion is observable, There is no form, nor beauty, nor comelyneſſe in him, that we should desire him.

Was grace *in oculis*, it would be *in affectu*.

Is 53. 1.

2. Naturall men want a spirituall faith, whereby to obtaine an interest in this Water of life. Propriety is the

the fuel of affection. The best little of life which Saints have in possession, the most of it is yet in reversion. And faith alone is the evidence of things not seen. Without faith we can neither truely have that which is laid out on Saints, nor surely hope for that which is laid up for Saints. Heb. 11. 1.

3. Natural men want experience whereby to taste the sweetness of the Water of life. Did men experimentally know this gift of God, they would earnestly ask of God, and he would give them of this living Water. Men would desire the sincere milk of the Word, if so be they had tasted that the Lord is gracious. Are there not *Abnah* and *Pharphar* rivers Joh. 4. 10. 1 Pet. 2. 2, 3

rivers in *Damascus*? say they who never walk in *Jordan*. Earth is not bitter to them in whose experience Heaven was never sweet.

In the last place, I shall shew, that the Spirit of God (in its usuall method) when it comes to work this thirst doth,

1. Enlighten the Understanding.

2. Encline the Will.

The Spirit in enlightning the Understanding, shews the soul,

1. The Want:

2. The Worth of this Water of life.

The Soul comes to see the Want of the Water of life,

1. By seeing the fire of Gods wrath burning against sin. Sin looked at in the red

and glasse of the Law, appears red; and God appeareth as a consuming fire. Sin appeareth as a Serpent, carrying not heaven (as the Poets fained concerning Atlas) but hell on its back. The soul which hath been long asleep, when it is awakened, apprehends it self upon the brink of everlasting torments, and looks upon it self as a bryar and thorne, which (if set in battle before him) God will burn up. Isa. 27. 3, 4.

'Tis true, all are not at Conversion put in the fire so long; the oven is (like Nebuchadnezzar's) sometimes seven times hotter then ordinary. Yet it is as true, that through this Purgatory Saints generally passe, and are saved as by fire.

2. The

2. This soul sees [illegible] sufficiency in all other waters as to the quenching of this fire. Many waters [illegible] not quench, nor the floods drown this spark of divine displeasure. Though a man could pray, and hear, and read through his whole life, though rivers of waters should run downe a [illegible] eyes, yet these payments being finite could not satisfie the Justice of God which is infinite. Nay, (if we set these up as meritorious) these waters will [illegible] (as water do so [illegible]) [illegible] make the fire [illegible] weary soul which [illegible] lie down on the pillow of Gods free-grace, it is [illegible] not onely weary of [illegible] of seeking for help in it self.

God

God having shewed the soul the want of this Water, comes to shew it the Worth of it.

To the fulnesse, freenesse, and preciousnesse of this Water, I shall not speak, having spoke so largely to it elsewhere.

I shall further shew, that the Spirit when it works this thirst doth encline the Will,

By stirring up strong and ardent breathings in the heart after this Water.

The strength of these breathings appeareth,

1. Inwardly. In that (in Scripture phrase) it is set forth by longing: the soul thinks a short time long till it come to this Water, till this Water come to it. The heart tryeth out, Why stays Ps.119.18

the Lord so long? and why are the wheels of his chariot so long in coming? The heart of a Christian is said to break for the longing that it hath, as if these heart-strings were strung so high, that they were ready to break in pieces.

The inward breathing of the soul is set forth likewise by Panting, (as the chased Hart panteth after the water-brooks:) As also by following hard after God, or cleaving, clasping, and clinging to God (as the Ivy cleaveth so, and claspeth about the Oak.)

Psa. 42. 1.

Ps. 63. 8.

The strength of these Breathings appeareth likewise outwardly:

1. By the souls crying for this Water of life. A poor man

men speaks; supplications, others study and compose them. 'Tis true of those who are poor in spirit, as well as of those who are poor in outward things: Their wants will dictate words, and if not words, yet sighes and groans which are unutterable. The eloquence of thirsty spirits is not affected, their words are heavy words; Christ himself (as man) cryed out, I thirst; so unsufferable is thirst to humane nature.

verba petunt.

Joh. 19. 28.

2. Such spirits will (as hath been shewed) endevour for as well as cry for this Water. This thirst will set the hand as well as the heart on work.

3. Such spirits will bee restlesse till they have drunk of this Water. Give a thirsty

man silver, or gold, or precious stones, and all these are nothing, except you give him Water. Take a thirsty spirit as high as the Devil took Christ, and shew it the Kingdomes of the world, and the glory thereof, and what are all these to it, if it goes Christlesse? If Grace can fill bags, then Gold may fill hearts. If bodies can live (as by their ordinary food) upon things that are not seen, then can soules (I am sure not before them) upon things which are seen.

I Now come to speak something to the last Doctrine drawn from the last word in the Text.

That the grace (or Water of life) which God bestows upon poor soules, he bestows freely. *Doct.* 4.

I shal first endevour to shew what this phrase imports, in that God is said to bestow his grace freely.

1. In reference to the principle of Gods bestowing; it implyes, that God is not moved to bestow from others merits, but from his owne mercy; that the spring of Gods grace is not in others, but in himself. The web of mercy is spun out of Gods Ez. 36. 22.

own bowels, not out of mans. What God doth, he doth it, not for our sake, but for his holy Names sake.

2. In reference to the manner of Gods bestowing, it implyes, that God bestows,

(1.) Readily. God is said in Scripture to open his
Psa. 86. 5. hand, and he is said to be ready to forgive.

(2.) Plentifully. God
Jam. 1. 6. gives liberally. He is not straitned, though his people be straitned in their owne bowels.

3. In reference to the end of Gods bestowing mercy. Hee hath mercy because hee will have mercy. Hee expresseth his love to his people here, that he may express it more hereafter. The sun of Gods love dawns upon his

people

people on earth, that it may arise to a noon-day height in heaven.

The truth of the Doctrine may be evidenced,

1. From the Text.

2. From other texts.

That God gives his grace freely, appeareth, if we consider,

1. Who it is that giveth it. (Saith God) will give. And if God give, it is freely.

2. God is an agent purely independent. Should not God give freely, the Creator would have dependence on, and so act from the creature: The first Mover should not (upon this supposall) move onely from himself. God doth not therefore will things because they are good, but things are therefore

good because God wills them. Gods Will is the highest reason. God doth
Ps. 115. 3. in heaven and on earth whatsoever pleaseth him. This King doth act (as other Kings would act) arbitrarily.

(2.) God takes delight in mercy, mercy pleaseth him; yea, Gods great designe is to
Mic. 7. 18. advance mercy, and therefore will shew mercy freely. This would be as a cloud drawn over the cleer Sun of Gods grace, if it should arise only upon the just. If mans merits should be the term from which Gods mercy moveth, then would not mercy alone be exalted in that day.

2. The freenesse of Gods grace may be demonstrated from the Text, in that God is

is said to give of the Fountain of the Water of life. God gives (and so sells not) his grace: And what can be freer then gift?

From other arts the freenesse of Gods grace may be evidenced,

1. If we look to the time.

2. If we look to the subjects of this grace.

1. If we look to the time of Gods intending grace, it will appear to be free.

That time was, when time was not. The world had no ground-work when Gods love had one in his owne breast. God loved his people when they were not. Now consider,

Eph. 1. 4. *Non ens.*

Of that which was not, what could be said? In that which was not what could be seen? *Non entis nulla sunt prædicata.*

2. If we look to the time of Gods expressing his grace (which will fall in with the next head, viz. the subjects of Gods grace) grace will appear to be free.

Consider the subjects, or souls Recipient of Gods grace.

(1.) Comparatively Compare those who receive grace,

1. With Angels. Would not Angels have been vessels more capable of honour, fitter for the Masters use? Would not these channels have been more excellent for grace to run in? Yet herein is grace free, that Christ took not Angels by the hand; the Angels who kept not their first estate are left, when fallen Man is taken.

Heb. 2.16. οὐ δήπου ἀγγέλων ἐπιλαμβάνεται.

2. Compare those men and

and women who are converted, with those who are unconverted; and wee shall finde grace free in that it pitcheth often,

1. Upon those whose pires are lesse. The Apostle doth not say, Not any wise, but not many wise men after the flesh hath God chosen. 1 Cor. 1. 25.

2. Upon those whose sins (as to the outward act) are greater. The Publicans enter Heaven before the Pharisees. Two are often walking in the same field of Iniquity, whereof the more vile is taken, when the lesse vile is left.

(2.) Consider those who receive grace absolutely; and it will appear to be free.

1. They are those who have broke the first Covenant

nant (the Covenant of Works) who are taken hold of by virtue of the second Covenant (the Covenant of grace.) They have lost God, whom God seeks; they have run away whom God follows.

2. They have often withstood the tenders of grace, whose hearts grace hath conquered in those tenders. That is (to Reason) a strange inference, that because they
Isa. 30.17. (spoke of in Isaiah) said, that they would flee away, therefore the Lord would follow them; because they would not wait upon him, therefore he would wait upon them that he might be gracious. 'Tis wonderfull, that God should be a Suitor at our dores, because we will

not

[illegible]

2. 'Tis free, that some (more then others) should have the outward means of the Word. Every ones Plow doth not go upon the Wheat land. Lines do not fall to all in so pleasant a place; all have not so goodly a heritage. This dew lies not alike Lands over. God hath not dealt so with every Nation. Some parts are like Egypt, where darkness covers the earth, and grosse darkness the people; whilst other places are (as Goshen) full of light. Psa. 16. 7. Psa. 147. 20.

2. Grace is free, if you look to the inward efficacy of the Spirit: this wind bloweth where Joh. 3. 8.

where it listeth; and we know not from whence it comes in respect of the cause, though we know whence it comes in respect of the place. These gales blow not upon every soul. Some are onely (even amongst us) perswaded morally, whilest others are prevailed with effectually. Yea, many are called where few are chosen.

Πόθεν, *referatur ad causam, non ad locum.*

Some Ends there are why God bestows his grace freely: Whereof I shall onely name three.

1. That God might take away all ground of Boasting from the Creature. 'Tis Gods work to stain the pride of flesh, and to shew us, that the glory of man is as the flower of the field. Glory

1 Cor. 1. 29.

Isa. 42.

is

is one of those things wherein God will have no sharers, which God will not give to another. Though there be many stars, yet there is but one Sun.

2. That grace might appear to bee grace indeed. Grace would not be Grace, if it were not every way free. Merey and Merits are in this case inconsistent. Salvation is either all of grace, or not of grace at all. In Gods spiritual Temple either there is no free stone, or else it is all free stone. Rom. 11 6.

3. That poor dejected souls might take encouragement. They who have nothing to bring, may be herein comforted, that God expects they should bring nothing. This Doctrine is a shelter to

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souls

souls from the storm, and as a shadow, from the heat of Divine wrath. Those whom God hath brought into the wilderness, may hear him herein speak comfortably to them.

For Application.

This Doctrine may serve,

1. To convince of danger.
2. To quicken in duty.
3. To comfort under trouble.

In that God gives his grace freely, This shews us the danger of neglecting Gods grace: Will not souls come to this Market, where they may buy without money and without price? 'Tis sad that men do not hear the voyce of him who speaks from heaven; that Gods Messengers should so justly complaine in the

words

words of the Prophet—Who hath believed our report? that men should receive the grace of God in vain.

a Cor. 6. 1. Grace for the Doctrine of Grace.

Consider, that neglect of the voyce of the Gospel is a more hainous sin, and will bring a more heavy suffering then the neglect of the voyce of the Law.

1. Thou canst not sin so cheap who thus sin'st against the Gospel, as they who sinned in the time of the Law.

(1.) The light in the Gospel is far cleerer. 'Tis exceeding sad, that men should goe astray with this torch in their hands. We that have the light should walk in the light, that we might be the children of the light. They who lived under the Law, though they saw the promises,

Heb. 1. 2.

Heb. 11. 13 *Testamentum novum in veteri latet; vetus in novo patet.*

ſee, yet they [illegible] afar off. The Old Teſtament was the New veiled, the New Teſtament is the Old revealed.

(2.) The task is far eaſier. The yoak is broke off which neither wee nor our Fathers were able to bear, in reſpect of which yoak of Ceremonies Chriſts yoak is eaſie.

(3.) The tender is farre ſweeter. The chariots wherein Chriſt rides (are like *Solemons*) pav'd with love. Chriſt holds forth not a rod of iron, but a golden ſcepter.

And as the ſin is haineuſer, ſo the ſorrow is heavyer of thoſe who neglect the Goſpel; when the Lamb turns
1 Cor. 16. 22. Lyon, he is moſt fierce. The Goſpels little finger will be

heavyer

[illegible] on such then the Lawe whole hand. All the Bells of *Moses* seem to be cast into that great Bell where the Apostle denounceth an *Anathema Maranatha*. They who do not kisse the Son, Ps. 2. ult. will finde, that if his wrath be kindled a little, a spark of it (like a spark of fire) will goe far.

As this Doctrine convineth of danger; So it should quicken to duty. In that God gives his grace freely,

This should teach us,

(1.) To be lesse carkingly carefull, and more cordially thankfull.

1. Why should not Saints cast their cares upon God, who so freely cares for them? Why should we take Gods 1 Pet. 5. 7. work into our hands? Which

of

of us by taking diſtruſtfull thoughts can adde one cubite to our ſpirituall ſtature? There ſhould be a care of diligence as to duty, where there ſhould not be a care of diffidence as to ſucceſſe. By communicating our wayes to God our thoughts will be moſt eſtabliſhed. In ſtead of committing, we are too often caring.

Cura officii non eventus.

Pſa. 37. 3.

2. Again, as we freely receive, ſo we ſhould freely give. Thoſe ſtreames of grace which flow from God in mercy, ſhould carry our hearts back again to God in

Pſa. 149. 6.

duty. The high prayſes of God ſhould be in the Saints mouths. Doe mercies come from God as water out of a Fountain, and ſhall prayſes come from us as fire out of a Flint?

Flint? Are we backward in pursuing Gods glory, when he is forward in pursuing our good?

(2.) We should doe duties more, and yet trust in duties less.

1. What cords will hold us to duty if we cast away the cords of love from us? If the bands of free-grace will not tie us, what bands will tie us? The light of the Gospel leads men to the love of the Law. Unto him who freely loved us, be glory and dominion for ever and ever. Rev. 1. 5, 6.

2. When we have wrought as if we would have earned heaven by working, we must yet acknowledge that it is God that worketh in us to will and to doe. They may not so much as whisper of merit

merit, who speak aloud of mercy. The Wine of Gods grace must not be mixed with Water.

(3.) We should be more dependent on God, and more communicative to man.

Isa. 55. 1. 1. Seeing the Water of life runs so freely, let us still be coming with our vessels to these Waters; whilest the dew of heaven is dropping, let us hold our hearts under.

2. Let us be followers of God as dear children; imparting freely (in our places) to others, what God hath freely imparted to us. To doe good and communicate forget not: Shut not your breasts upon others, seeing God hath opened his breast to you. Ministers should feed the

the flock of God, not of constraint, but with a ready minde. God loves a chearful giver; to see mens hearts, and not onely their hands. 1 Pet. 5. 2.

The last word drawn from this Doctrine, is that which naturally and necessarily flows from all the Doctrines.

If God give his grace freely, then here's comfort for drooping spirits, who think that they could fetch comfort from God, if they had but such and such degrees of holyneſſe to carry to God.

1. Wouldst thou bring water to the sea? Come to free-grace for all, but with nothing.

2. What personall worthyneſſe had the most glorious Saint in heaven, more then

then there is in the most vile sinner on earth?

The emptyer thou art, the more thou art invited, and the more thou art fitted to come for this fulneſſe (to this Fountain of the Water of life.) And herein may souls take comfort, that this spring cannot (like that in Eccl. 3. 3. Paradise) be dryed; this Water is in Christs keeping: Our life (in point of safety) is hid with Christ in God. This river (as a river of pleasure) runs at Gods right hand for evermore.

THE END.